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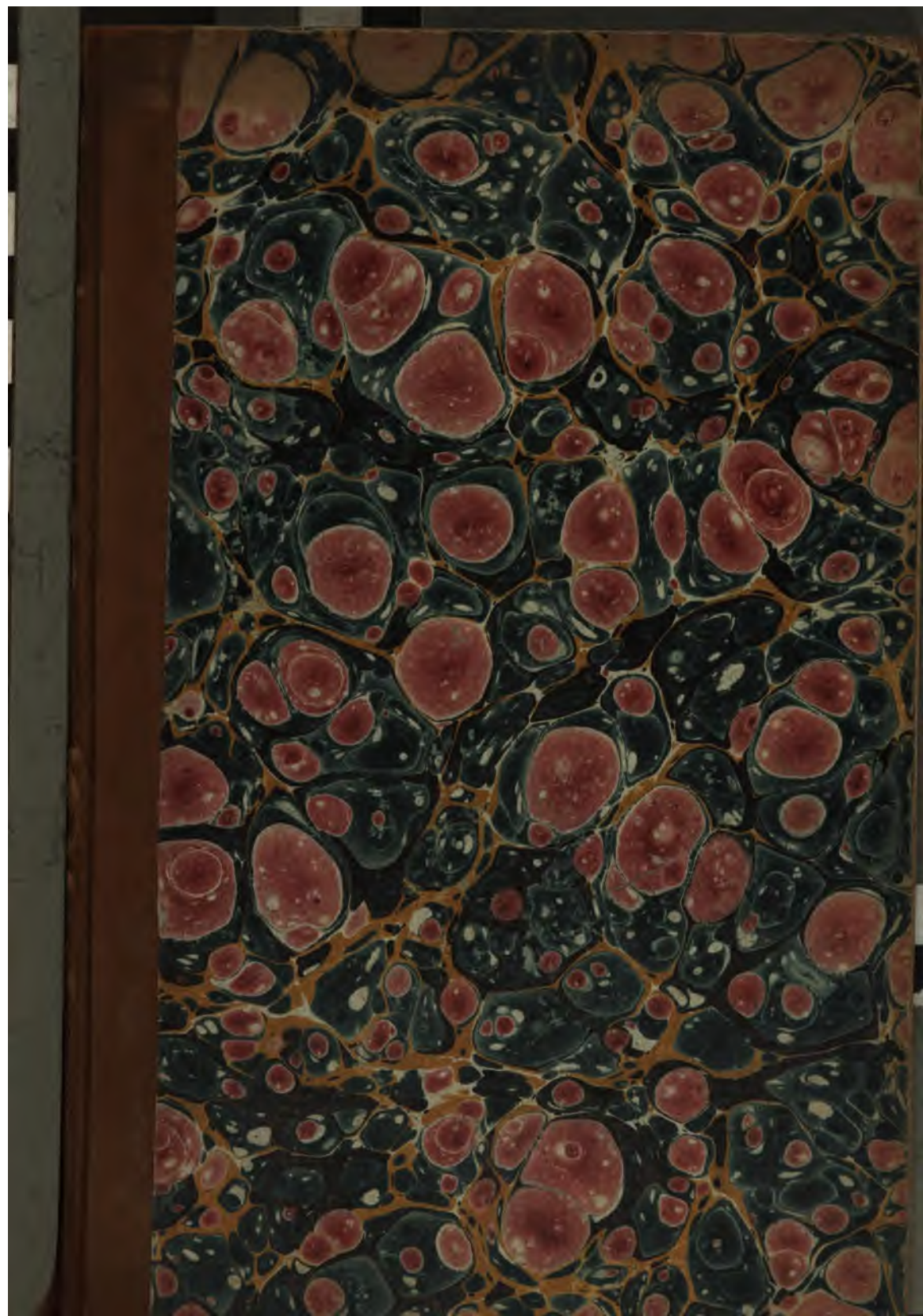
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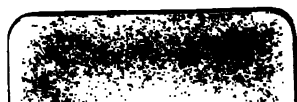
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47. 1820.





47. 1820.

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THE

DIVINELY PRESCRIBED METHOD

FOR THE

SUPPORT OF THE CLERGY, THE ORDINANCES  
OF RELIGION, AND THE POOR.

WRITTEN FOR, AND PARTIALLY READ AT, THE MONTHLY CONFERENCE OF THE  
FREE PRESBYTERY OF EDINBURGH, WEDNESDAY, SEPT. 2, 1846.



BY THE

REV. DAVID THORBURN, M.A.,  
MINISTER OF SOUTH LEITH FREE CHURCH.

"Veritati nemo præscribere potest, non spatia temporum, non patrocinia personarum, non  
privilegium religionum."—TERTULLIAN.

JOHN JOHNSTONE,  
15, PRINCES STREET, EDINBURGH; AND  
26, PATERNOSTER ROW, LONDON.

MDCCCXLVII.





TO  
HIS FATHERS AND BRETHREN,  
THE MEMBERS OF  
THE FREE PRESBYTERY OF EDINBURGH,  
THE FOLLOWING  
OUTLINE OF AN ARGUMENT,  
ON  
A HIGHLY IMPORTANT SUBJECT,  
IS  
RESPECTFULLY INSCRIBED  
BY  
THE AUTHOR.

I, ANDERSON'S PLACE,  
LEITH WALK, EDINBURGH,  
20th February, 1847.

but which, from the circumstances in which, in the providence of God, it has been placed, it is forced to consider.

Nor should the Church deplore what has led to the necessity under which it is thus laid. That event ought not to be regarded as a calamity, even although in itself a fearful thing, which compels any section of the Christian Church to inquire, *What is truth?* and, having ascertained it, shuts it up to its adoption. By fearful things, in righteousness, it has often been that God has answered the prayers of his people.

In any case, the Church must have recourse to the Volume of Inspiration, for the principles by which it ought to be guided in regard to this, as well as in regard to every other matter connected either with doctrine or discipline—either with its internal life or external organization.

It contains a perfect revelation, at least in so far as the present dispensation is concerned. It is a complete rule of duty. It exhibits fully the will of God in regard to all we are required to believe, and either expressly enjoins or lays down the principles by which we ought to be regulated in all we are required to do.

In regard to the subject which is now to engage our attention, there are both express injunctions given and principles stated, the imperative obligation of which is universally acknowledged. So universally, indeed, is it admitted that it is the clear, undeniable, and imperative duty of the members of the Church to provide for the support—if not of all classes of the clergy—at least of the Christian ministry, the ordinances of religion, and the poor, that it is not necessary, for the purpose of establishing the obligation, that we should either quote the passages in which the duty is expressly enjoined, or refer to the principles on which the duty rests.

But it is generally, all but universally, supposed that, beyond merely enjoining the duty, Scripture is silent; that, although it is said that an individual should give *according as the Lord has prospered him*, every one is at liberty to determine for himself the meaning, the force of the expression—the extent of the obligation; and that no power, either civil or ecclesiastical, is entitled to attach such a meaning to the expression as shall have the force of statute, binding the conscience and authoritatively regulating the conduct; that the duty is not determinate, but indeterminate—a duty of benevolence, not of justice—in the language of the schoolmen, *debitum caritatis non justitiæ*.

Now, there is *prima facie*, a presumption against the soundness of this view. The presumption is not against, but in favour of, an

opposite hypothesis. The nature of the divine procedure towards our race, from the first of time, favours the presumption that God has not left the duty of giving for the support of the ministry, the ordinances of religion, and the poor, so indeterminate as is generally supposed. From the first, God has given a revelation of his will. This revelation, although given at sundry times and in divers manners, has in all ages embraced whatever at the time was requisite to be known in regard to *the nature of the worship* God requires, the *manner* in which it ought to be performed, the *time* to be appropriated to it, and the *means* by which it should be provided for. And as no man ever was at liberty to worship God but in accordance with his revealed will, so no man is at liberty to dispense with any part of the revelation given, without his express authority. *For, whatever was once prescribed relative to the worship of God, or the duty which man owes to his brother man, was designed to be not only of universal use at the time, but, unless modified or repealed by some subsequent communication of the divine will, of perpetual obligation.*

If this proposition be well-founded, as we believe it to be, two subjects of inquiry present themselves:—1. What was the substance of the revelation given during the patriarchal dispensation? and—2. How far have its enactments been modified or repealed by subsequent communications of the divine will?

What were the enactments of the primeval revelation, we are in a great measure left to infer from the actions of those to whom it was given; for, with the exception of the institution of the Sabbath, particular kinds of sacrifice, and the rite of circumcision, there is no express command on record in regard to the worship to be paid to God. But the manner in which several of the actions of the patriarchs are spoken of is so distinct, as to leave no doubt what were some, at least, of the enactments of the primeval revelation.

Thus the acceptance of Abel's sacrifice showed that God had enjoined the offering of the *first* of whatever was possessed; and the commendation of Abraham's offering to Melchizedek, made evident that God had enjoined *the payment of tithes*. There is no reason to conclude that the payment of tithes originated with Abraham; on the contrary, there is every reason to believe that the obligation was previously known, and in all probability coeval with the institution of first-fruits. But whether this was the case or not, the approbation of the offering showed that it was in accordance with the divine will, and laid all men under an obligation to go and do likewise.

The conclusion derived from the payment of tithes by Abraham, is greatly strengthened by the circumstances in which the obligation

to pay them was acknowledged by Jacob. It was after God had appeared to him in Bethel, and graciously promised that he would be with him in all places whither he went, and bring him again to his own land, and that he would not leave him until he had done that he had spoken to him of. Deeply impressed with the divine goodness, we are informed Jacob vowed a vow, saying: "If God will be with me, and will keep me in the way that I go, and give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up for a pillar, shall be God's house." And, addressing himself to the Angel of the Covenant, to Jesus Christ, the true Melchizedek, he added: "*Of all that thou shalt give me, I will surely give the tenth to thee.*"

These two incidents afford, as we conceive, sufficient and satisfactory evidence of the practice of paying tithes during the patriarchal dispensation, and of the fact that the obligation to pay them constituted part of the primeval revelation. And if so, then, unless it can be proved that the statute enjoining their payment has been altered or repealed by some subsequent communication, we maintain that they were designed to be of perpetual and universal obligation. *Whatsoever was written aforetime was written for our learning, upon whom the ends of the world are come.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*

Whether the obligation of tithes was designed to be perpetual, certain, at least, it is, that there was a time when it was acknowledged to be universally binding; for ample and satisfactory evidence exists of the payment of tithes amongst all, or almost all, the nations of antiquity, from the earliest periods of their history; and more especially among the Carthaginians, the Greeks, the Romans, the Medes, the Persians, the Ethiopians, and the Arabians.

Into the proof of this we do not mean to enter. The limits within which our remarks must be confined forbid us so to do. Those who desire to know somewhat of the nature and amount of the evidence which exists in regard to this, we refer to that work in which we have at large expounded the argument—of which we can now give but a brief, meagre, and imperfect outline.\* And simply remarking, by the way, that the fact of the obligation being universally acknowledged, affords additional proof that it constituted part

\* Perpetual Obligation of Tithes. Edinburgh: William Whyte and Co., 1841. Part i., chap. iii., pp. 17-28.

of the revelation originally given to the fathers of the human race, we proceed to show that, so far from being modified or repealed, it has only been confirmed and enlarged by subsequent communications of the divine will. The law, as given from Mount Sinai, did not limit or annul the obligation, but simply made a change in the parties to whom tithes were to be paid, and pointed out more definitely than had been done before the extent to which they were due.

So far from limiting or annulling the obligation, the law appears to have added to it. For whereas previously we merely read of one tithe, or of tithes generally, under the law mention is made of three tithes—the first of which was for the priests and Levites, the second for the ordinances of religion, and the third for the poor.\* And the question now to be determined is, whether the law enjoining the payment of tithes still remains in force, or whether it passed away with the types and ceremonies of the Jewish dispensation.

For the purpose of preparing the way for the readier admission of the conclusiveness of the argument whereby its lasting obligation, as it appears to us, is established, it is of importance to advert to the *design of the Hebrew polity*.

There were certain respects in which, as is universally admitted, it was designed to be merely temporary; but there are other respects in which it can, as we think, be satisfactorily shown it was designed to be a perpetual model for every future state.

Amongst other respects, it was obviously designed to be merely temporary in regard to the separation of the Jews as a peculiar people, the outward form of worship, and several of the precepts of the moral and political code.

But there were other respects in which not less obviously, as appears to us, it was designed to be a perpetual exhibition of the principles which ought to be embodied in the constitution of every state; as, *æ. gr.*, in regard to the source from which all authority ought to be recognised as proceeding; the end for which power is conferred, and ought to be exercised; the rule according to which every state is bound to frame all its enactments; the general character of its civil and ecclesiastical institutions; and the manner in which provision ought to be made for the support of the clergy, the ordinances of religion, and the poor.

In regard to the last mentioned subject, in the Hebrew polity provision was made for the clergy, the ordinances of religion, and the poor, partly from tithes and first-fruits, partly from certain cities

\* Perpetual Obligation of Tithes, part I., chap. iv., pp. 29-40.

and lands which were specially set apart for that purpose, and partly from free-will offerings and alms ; and in regard to the provision which was thus made for these classes and objects, we maintain that the institutions of the Hebrew polity—and, in so far at least as tithes are concerned, we proceed to show—were designed to be of perpetual and universal obligation, or at least to be a perpetual model to every future state.

If not, it must be—supposing the proposition on which the whole superstructure of our argument rests to be well founded—because the law enjoining the payment of tithes has been modified or repealed by some subsequent communication of the divine will. But no such communication has been given ; on the contrary, subsequent communications only confirm and enforce those which were given on the subject under the patriarchal and Levitical dispensations.

The evidence, indeed, for the continuance of tithes is so ample and various, that, for the sake of distinctness, we shall consider it under the following heads :—

First, the negative ; secondly, the presumptive or probable ; and, thirdly, the positive evidence for their continuance.

I. In regard to what we take leave to designate as the negative evidence for the perpetual obligation of tithes, we remark,

1. That it affords no evidence that the obligation of tithes was intended to cease, because it was recognised and enjoined under the Mosaic dispensation. For the same was the case in regard to the Sabbath, the duty of public worship, and prayer—the lasting obligation of which is acknowledged by all. We remark,

2. That it affords no evidence that an obligation was temporary, because the institution in which it was embodied was typical, or partook of a typical character ; for the fact of an obligation being embodied in an institution of a typical character, merely proves that the form of it was designed to undergo a change. We remark,

3. That it affords no evidence that the obligation of tithes was intended to cease, because, as has been alleged, there is no passage enjoining the payment of them in the New Testament ; for if so, it is only in the same condition with the argument, if not for the perpetuity of the Sabbath, certainly for the change of the Sabbath from the seventh to the first day of the week, infant baptism, and the duty of a state countenancing and supporting the true religion.

To prove that any duty plainly enjoined under the former con-

tinues binding under the present dispensation, it is not necessary to adduce distinct passages in which it is mentioned. It is enough if it can be shown obviously to follow from principles which are clearly laid down in the Word of God. And that there are not only such principles, but also passages, in which, if it be not expressly asserted, yet from which it may be very clearly inferred, that tithes were designed to be of perpetual obligation, we hope to be able presently to show. Meanwhile, supposing the allegation to be correct, we remark, that several reasons may be assigned for the omission.

(1.) There was no necessity to enjoin what was universally acknowledged to be binding.

(2.) Had the payment of tithes been expressly enjoined, it would have interfered with existing institutions.

(3.) Christianity requires far more than a tenth. We remark,

4. That it affords no evidence that the obligation of tithes ceased, because, as has been alleged, there is no mention made of the payment of them during the first four centuries of the Christian era; for (supposing the allegation to be correct, which it can be shown not to be) it can be satisfactorily proved that, during that period, Christians consecrated far more than a tenth of their increase to God.

II. Having thus briefly noticed the negative, we now proceed to the presumptive or probable evidence, and here we remark,

1. That the period of the institution of tithes affords a strong presumption that they were designed to be of perpetual obligation. They were instituted under the patriarchal dispensation—a dispensation all the institutions of which were designed to be of universal use at the time, and several of which, it is admitted by all, were designed to be of perpetual obligation. We remark,

2. That the manner in which tithes are uniformly spoken of affords a strong presumption that they were designed to be of perpetual obligation. Frequently do we find God speaking of the sacrifices of the ancient economy in a manner plainly showing that they were designed to cease. Thus, “Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God”—“To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.”



But never do we find God speaking in this way either of tithes or first-fruits. On the contrary, the manner in which allusion is made to both evidently shows that the payment or offering of them was regarded as a moral duty, distinct from ceremonial observances, the neglect of which was peculiarly displeasing to God, and the acknowledgment of which was intimately connected with the reception of spiritual and temporal blessings. Thus, "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine"—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." We remark,

3. That the fact that there is nothing in the New Testament against the continuance of tithes, affords strong presumptive evidence that they were designed to be of perpetual obligation. In regard to several of the institutions of the Mosaic economy, we find numerous passages which either expressly state, or from which it may be clearly inferred, that they were no longer to continue. The Epistles to the Galatians and Hebrews especially were written for the purpose of showing that the ceremonial observances of the Levitical dispensation were only designed to continue until the appearance of Him whom they foreshadowed took place. But in neither, nor in any other part of the New Testament, is there the slightest intimation that tithes were intended to cease; on the contrary, passages (as we shall immediately show) occur which plainly, as we conceive, indicate that they were designed to be of perpetual obligation. We remark,

4. That in the absence of any positive enactment (supposing none to exist), it seems reasonable to fix upon that as the proportion of every man's income which ought to be consecrated to God, which was sanctioned by divine approbation under the patriarchal, and expressly enjoined under the Levitical dispensation.

If it be not proper to fix upon that proportion as the amount of every man's income which ought to be consecrated to God, it must

be for one or other of the following reasons:—Either, first, The work incumbent on the Christian ministry is less than was required of the Levitical priesthood, and consequently requires a less remuneration; or, secondly, The qualifications of the Christian ministry are fewer and of less importance, and consequently there is not the same necessity for an ample provision for those who discharge its functions; or, thirdly, The Christian ministry is inferior in dignity, and consequently ought not to be so liberally provided for; or, fourthly, The expenses of the Christian ministry are less, and, therefore, there is no necessity for an equally ample provision for its support; or, fifthly, A smaller number is required for the performance of the duties of the Christian ministry than was required for the performance of the functions of the Levitical priesthood; or, sixthly, Christianity only requires that provision should be made by the Church for those engaged in the work of the ministry, and not for those who discharge the other duties performed by the Levites; or, seventhly, The reasons which have been assigned, or which, it may be supposed, led to the selection of the tenth as the amount of every one's property which ought to be consecrated to God, or the ends to be accomplished by the institution of tithes, were obviously of so temporary a character, so exclusively applicable to the Jewish dispensation, as necessarily to lead to the conclusion that the obligation was intended to cease when that dispensation came to a close; or, eighthly and lastly, There are other and preferable methods, in which provision either already is or might be made for the support of the clergy, the ordinances of religion, and the poor.

But not one of these reasons can be substantiated. It would occupy too much time to show, in detail, how utterly groundless all these reasons are. For the proof, we must again refer to what we have stated elsewhere.\* Still, it is necessary that we should notice some of them. We select, for the purpose of illustration, the three last.

It cannot be proved that Christianity only requires support to be provided for the ministers of the gospel, and not for the poor, and those who discharge the other duties which, under the law, were performed by the Levites.

So far as the poor are concerned, we are assured that they lost none of their rights and privileges by the introduction of the Christian dispensation. On the contrary, the manner in which the duty of providing for their support is spoken of—the frequent and earnest injunctions to its performance—the motives by which it is enforced

\* Perpetual Obligation of Tithes, part i., chap. vi., sect. 2, pp. 70-78.

—and the distinguished place obedience is represented as holding amongst the evidences of Christian discipleship—plainly show, that a far higher obligation to provide for the poor rests upon the Christian than even upon the Jewish Church.

And in regard to those who discharge the other duties which under the law were performed by the Levites, viz., professors in universities and teachers in schools, lawyers, physicians; or, in other words, all devoted to the general instruction of the people, whether in literature, science, or religion—to the protection of the rights of property—to the cure of bodily or spiritual disease—to the elevation of the physical, moral, and political condition of man, as well as his preparation for that higher state of being into which he shall be introduced when the shadows of time shall have given place to the great realities of eternity—the mention of *prophets and teachers*, as distinct from *pastors and evangelists*; and the enumeration of the orders in the Christian Church, *first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healing, helps, governments, diversities of tongues*; evidently show, that as there were to be classes of individuals specially endowed for the performance of those duties which were performed by the Levites in general, so they, as well as those invested with the pastoral office, have a claim for support upon the members of the Christian Church.

It cannot be proved that the reasons which have been assigned, or which, it may be supposed, led to the selection of the tenth, or the ends to be accomplished by the institution of tithes, were of so temporary a character as evidently to show that the obligation was intended to cease.

Why God selected the tenth, as the amount of property which he required to be consecrated for his service, and not any other proportion (the seventh, for instance, the proportion of time he has set apart for his worship), he has not seen it meet in his Word to inform us. Of this, however, we are assured, that there must have been substantial reasons for God's enjoining the consecration of the tenth of property, as there were, doubtless, wise reasons why in six days, and not in any other number, fewer or more, the Lord made the heavens and the earth, and rested the seventh day, and set it apart as the sign of an everlasting covenant between him and man as man, made in his own image, and destined to enjoy an eternal Sabbath with him in the world to come. For all God's appointments are the result of infinite wisdom, however, in many cases, the reasons may to us be past finding out. Whatever the reasons actually were, those which have been assigned,

or which, it may be supposed, led to the selection of the tenth, so far from being of a temporary character, are equally applicable to all times and all places; and no reasons, so far at least as we are aware, can be assigned which are not equally applicable to whatever may be the outward circumstances in which mankind may be placed.

In proof of this, we might quote many passages from the writings of those who have treated of or alluded to the subject; but we satisfy ourselves with the two following from the learned Spencer, and, we may not say the judicious, but certainly, without controversy, the eloquent and eminently gifted Hooker: "The number ten," says the former, "was symbolical, and signified several things of the greatest importance to be known; for it is at once the end and most perfect commencement of numbers, since simple numbers terminate in the tenth, and from the tenth return to unity (for the tenth is also the greatest of unities), whence they again proceed. Besides, the number ten not only embraces in itself all the simple numbers, but their differences, analogies, perfections, and species; and there is every reason to conclude that the more ancient nations dedicated the tenth part of their goods to God, because it is the symbol of perfection, and indicated to the wise that they consecrated all their faculties to him who is the only perfection, and comprehends all good things in himself alone. That this," he adds, "entered into the minds of the ancients is evident from the following words of Plato: 'GOD, as THE ANCIENT WORD, has the beginning, the middle, and the end of all things in himself.'"<sup>\*</sup> "Some cause, no doubt, there is," says the latter, "why, besides sundry other more rare donations of uncertain rate, the tenth should be thought a revenue so natural to be allotted out unto God. For of the spoils which Abraham had taken, he delivered unto Melchizedek the tithes. The vow of Jacob, at such time as he took his journey towards Haran, was, 'Of all that thou shalt give me, I will give unto thee the tithe.' And as Abraham gave voluntarily, as Jacob vowed to give God tithes, so the law of Moses did require at the hands of all men the selfsame kind of tribute—the tenth of all their corn, wine, oil, fruit, cattle, and whatsoever increase his heavenly providence should send. Insomuch, that Paynims, being heretofore followers of their steps, paid tithes likewise. Imagine we that this was for no cause done, or that there was not some special inducement to judge the tenth of our worldly profits the most convenient for God's portion? Are not all things by him created in such sort, that

<sup>\*</sup> *Spenceri De legibus Hebræorum*, tom. ii., lib. iii., cap. 10, sect. 1.

the forms which give them their distinction are number, their operations measure, and their matter weight? Three being the mystical number of God's unsearchable perfections within himself; seven the number whereby our own perfections, through grace, are most ordered; and ten the number of nature's perfections (for the beauty of nature is order; and the foundation of order, number; and of number ten, the highest one can rise unto without the alteration of numbers under it); could nature better acknowledge the power of the God of nature, than by assigning unto him that quantity which is the continent of all she possesseth. There are in Philo, the Jew, many arguments to show the great congruity and fitness of this number in things consecrated unto God. But, because over nice and curious speculations become not the earnestness of holy things, I omit what might be further observed, as well out of others as out of him, touching the quantity of this general sacred tribute; whereby it cometh to pass, that the meanest and very poorest amongst men, yielding unto God as much in proportion as the greatest, and many times, in affection, more, have this as a sensible token, always assuring their minds that, in His sight, from whom all good is expected, they are, concerning acceptation, protection, divine privileges, and pre-eminences whatsoever, equals and peers with them unto whom they are otherwise, in earthly respects, inferiors; being, furthermore, well assured that the top, as it were, thus presented to God, is neither lost nor unfruitfully bestowed, but doth sanctify to them again the whole mass, and that He, by receiving a little, undertaketh to bless all. In which consideration the Jews were accustomed to name their tithes the hedge of their riches; albeit a hedge do only fence and preserve that which is contained, whereas their tithes and offerings did more, because they procured increase of the heap out of which they were taken. God commanded no such debt for his own need, but for their only benefit that owe it. Wherefore, detaining the same, they hurt not Him whom they wrong; and themselves, whom they think they relieve, they wound; except men will haply affirm that God did, by fair speeches and large promises, delude the world in saying, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house (deal truly, defraud not God of his due, but bring all); and prove if I will not open unto you the windows of heaven, and pour down upon you an immeasurable blessing.'"\*

It cannot, then, be proved that the reasons which have been assigned, or which, it may be supposed, led to the selection of the tenth,

\* Hooker's Ecclesiastical Polity, vol. ii., book iv., pp. 356, 357.

were of a temporary and evanescent character ; for those which have been stated above, and any others which have been adduced, as, did time permit, we should be able to show, remain equally in force, under every variety in the outward circumstances of mankind. Nor yet can it be proved that the ends to be accomplished by the institution of tithes—by a statutory provision, and that of the most solemn and sacred kind, for the support of the clergy, the ordinances of religion, and the poor—so evidently ceased at the close of the Jewish dispensation as to lead to the conclusion that the obligation to pay tithes was no longer binding.

We cannot specify all the ends to be accomplished, under the Jewish economy, by the institution of tithes, for we are not sure whether we know them ; but partly from the nature of the institution itself, and partly from what is either expressly stated or may be clearly deduced from what is revealed in the Volume of Inspiration, we think we may, with all safety, affirm, that in so far as relates to the first tithe, or that for the support of the priests, and the other classes into which the tribe of Levi was divided, it was designed by God to secure provision for the support of a competent number of talented, well-educated, and pious men, for filling the various situations, whether of a civil or sacred kind, in which learning, judgment, and piety were required ; to secure respect for the ordinances of religion, by the station in society it enabled those to occupy who were invested with the office of the priesthood, and to raise them above the influence of improper motives in the performance of their important functions ; to provide for the cultivation of literature and science ; to establish an indissoluble connection between literature and science and religion ; to secure the communication of secular and religious instruction to the great body of the people freely, without money and without price ; to provide for the protection of the civil rights of all classes of the community, for the Levites acted as scribes and lawyers, and were the class from which judges and magistrates were most frequently chosen ; to provide for the temporal well-being of the community, as the Levites both studied and practised medicine ; and, lastly, to secure the existence of a learned class, of sufficient number, wealth, respectability, influence, and independence, to act as a counterpoise or check against the tyranny of the aristocracy, or landed proprietors, on the one hand, and the turbulence of the democracy, or of the numerous class who earn their daily bread in the sweat of their brow, on the other ;—the existence of a class whose special duty it was to act as the guardians of the poor against injustice and

oppression on the part of the rich, and to secure the rich against all attempts to subvert the constitution on the part of the poor.

Not less important were the ends designed to be accomplished by the second and third tithes, or those for the support of the ordinances of religion and the poor. The appointment of the former, and the obligation under which the Jews were laid to carry it to Jerusalem three times every year, were designed impressively to teach them that the acknowledgment of God as their sovereign Lord could not be acceptably made with what cost them nought; and that the reality and depth of their gratitude must be shown, not by mere outward thanks, easily rendered, occasioning but little trouble, and no expense, but by the substantial sacrifice, not only of their time, but also of their property. The appointment was also apparently designed, as it was certainly most powerfully calculated, to preserve alive the belief in the unity of the Supreme, and the hope of the advent of a great Deliverer, to maintain uniformity of worship, and to bind the various tribes together in one common feeling of interest and relationship. And the appointment of the latter, or that for the support of those whose circumstances especially called for sympathy and assistance, viz., the stranger, the widow, and the fatherless, was designed constantly and impressively to remind all classes of the community, that the poor were not less the objects of Jehovah's care than the ordinances of his worship, and those who were solemnly consecrated and set apart to minister either in or about holy things, and to secure as effectually as could possibly be done, that they should ever be treated with kindness and compassion by their fellow-men.

Such, as we conceive, were some, at least, of the ends designed to be accomplished by the institution of tithes. But these ends, so far from being of a temporary and evanescent character, are the very ends for the accomplishment of which it is of the highest importance—and most obviously the design of God—that provision should be made, in some form or other, under the Christian, as well as under the Jewish dispensation. But if the ends to be accomplished by the institution of tithes remain, the institution itself, whereby provision was made for their accomplishment, it is natural to conclude, also remains. If not, it must be because there are other and preferable methods by which the clergy, the ordinances of religion, and the poor, either already are supported, or in which provision might be made for their support. But neither can this be proved. Partly for brevity's sake, partly for the purpose of avoiding unnecessarily encumbering our argument, and partly because we feel persuaded

that were conviction wrought in the mind in regard to part of what we believe to be the truth, conviction would soon follow in regard to the whole, we omit all consideration of the methods which either already exist, or in which it has been proposed provision should be made, for the support of professors in universities, teachers in schools, lawyers, physicians, the ordinances of religion, and the poor, and confine our attention exclusively to the methods in which provision either is, or in which it has been proposed it should be, made for the Christian ministry—for those who, under the Christian, hold a position corresponding to that which was occupied by the priesthood under the Levitical, dispensation.

Besides tithes, there are only three ways in which the Christian ministry either already are, or in which it has been proposed they should be, provided for: These are, *endowments from the state*; *voluntary contributions*; and *a compulsory seat-rent or tax upon worshippers*.

In regard to the first of these methods, although we regard it not merely as a justifiable, but as a highly commendable thing, for a state to employ its property in endowing ministers of religion, still no one will maintain that state endowments are a preferable mode of providing for the support of the Christian ministry to tithes; for there are obvious objections to it, from which tithes are free.

1. It cannot plead in its behalf the sanction of divine authority in the same way as may be pleaded in behalf of tithes.

2. The endowment of ministers of religion from the general funds of the state, affords a colour or pretext for the claim which has been frequently made by the state, in consequence of its either granting, or imagining that it has granted, endowments, to exercise a control over the appointment of ministers, and over the independent jurisdiction of ecclesiastical courts.

3. It either leads to the monstrous system of an endowment of various sects, or, in other words, of truth and error, and becomes an attempt to establish at once the kingdom of God and the kingdom of Satan, altering so completely the character of the act, as to render it no longer well-pleasing in the sight of God, but an act of worldly policy or expediency, calculated to bring down the judgments of the Most High; or,

4. By merely endowing one branch, or one form of religion, it produces discontent and dissatisfaction amongst all who do not belong to the favoured class.

5. But the most serious objection to endowments from the gene-



ral funds of the state is, that whenever the government supposes that the conditions on which they were granted have been violated, or when any peculiar emergency arises, they may be taken away, and the ministers of the gospel at once reduced to poverty. We only notice further,

6. That the method of endowments from the state has a tendency to secularize the ministers of the gospel, and to render them—instead of being the ordinance of divine appointment for making known the will of God to all classes of the community—the ordinance of man, for making known the will of the governors to the governed.

But from all these objections tithes are to a great extent free.

i. If express scriptural authority cannot be pleaded for their continuance, it can at least be proved that they were instituted by divine appointment, and especially appropriated for the support of ministers of religion under a former dispensation. And if it cannot be shown that the obligation ceased, it may be concluded that it still remains in force; and if so, then,

ii. A state cannot, on the ground of its acknowledging the right to tithes, claim any right to exercise a control in the appointment of ministers, or over the jurisdiction of ecclesiastical courts; for the ground on which the claim rests is, that as it grants endowments and confers privileges, it is entitled to make certain demands of the Church—to lay it under certain restrictions either in regard to the promulgation of doctrine, or the enforcement of discipline, as a return for the favours it has bestowed—a claim which is destitute of foundation if tithes belong to the Church *jure divino*.

iii. If tithes belong to the Church by divine right, there can be no endowment of truth and error. For if this can be proved, then they can only legitimately be given to those who can establish their claim to them, by showing that they are the accredited agents of the Most High—the authorized dispensers of the ordinances of His grace.

iv. If tithes belong to the Church *jure divino*, the subject for consideration is, not whether they may be paid or not, but to whom they belong; and the only question in this case for the state to determine is, to whom the payment of them is due; in other words, what is the Church, what is the true form of religion, and that for the regulation of its own conduct, that it may know to what body it ought to give its countenance and support—who those are whose lips have been appointed to keep knowledge, and at whose mouths governors and governed ought alike to receive the law.

v. Whilst the state may recognise the right of the Church to tithes, it cannot, on the supposition of their being due *jure divino*, ever deprive the true Church of them, or appropriate them to secular purposes, without incurring the guilt of sacrilege. It may acknowledge the right to them, but it cannot without impiety—injustice—robbery, of the most aggravated kind—robbery of God—take them away.

vi. The institution of tithes on the above supposition, is admirably calculated to raise the ministers of the sanctuary above that fawning servility to the powers that be, by which they have so oft, and to so great an extent, been characterized—above that fear of man which bringeth a snare—and to place them in the most favourable position possible for proclaiming the truth, the whole truth, with equal freedom, with equal boldness to all; for enforcing without reservation the duty of the governors to the governed, of the governed to their governors, and of both to God.

So obviously, indeed, is the one method superior to the other, on the supposition of the divine right of tithes, that we feel it to be unnecessary to dwell at greater length upon its advantages; and therefore we proceed to notice the two other methods proposed, viz., *voluntary contributions*, and a *compulsory seat-rent, or tax upon the worshippers*.

In regard to the former of these methods, we at once, and most readily admit that, were the principles of the gospel more extensively diffused and acted upon, Christians, so far from satisfying themselves with, would give far more than the tenth; and there would, consequently, be as little necessity to mark out the tenth as obligatory, as there was during the first ages of Christianity, when the members of the Church felt themselves constrained, by the love of God shed abroad in their hearts, to consecrate a far larger portion of their substance to his service than the tenth. But since those days no such exhibition of Christian principle has been given. Even in regard to those who are the most strenuous advocates of what has been called *the voluntary principle*, we doubt whether the proportion of their substance consecrated to God amounts to what was paid by every Jew under the Mosaic dispensation. And until we have evidence that Christian principle is so extensively diffused as to lead those who profess the Christian name to consecrate far more than the tenth of their substance to God, we shall hesitate to admit that there is no necessity for enforcing the obligation of tithes.

But whatever may be said in behalf of voluntary contributions,

it is obvious that they will be made according as the Lord has prospered them, only by those who are partakers of the grace of the gospel. However, of those who are not, a few under the impulse of natural benevolence, or of some other motive, may contribute liberally of their substance for the support of the clergy, the ordinances of religion, and the poor; still, the great majority of merely nominal Christians will give grudgingly and of necessity—will, if left to themselves, give far less than that amount of their income which we hold to be of perpetual and universal obligation. So far, then, as they are concerned, it is only by convincing them of the moral obligation (an obligation which, on the supposition of the divine right of tithes, is as imperative as, *Render to all their dues: tribute to whom tribute, custom to whom custom*), that we can obtain from them that proportion of their substance which God, by an eternal law, claims as his own.

And even in regard to those who, under the influence of divine love—of that sacred principle which originated, executed, and applies, the work of redemption—under whose influence the tabernacle arose in the wilderness, and the temple at Jerusalem, and synagogues were multiplied throughout the land of Judea, and which constitutes the chief, if not the only acceptable, motive of obedience;—even in regard to those who, under its influence, consecrate unto God far more than the tenth of their income, it does not follow that there is no necessity for reminding them of the ground on which the obligation to pay the tenth rests, any more than the fact of their consecrating to God far more than the seventh of their time renders it unnecessary to remind them of the ground on which the obligation of observing one day in seven as a day holy unto the Lord rests. For, as it is by the exhibition of what the gospel reveals, that they are reminded of the claims of gratitude and love; so it is by an exhibition of what the law demands, that they are reminded of the claims of justice; and by the exhibition of both combined that they are led to yield, not only their property, but also themselves living sacrifices unto God, holy, acceptable in his sight; which is, indeed, their reasonable service.

Whilst, then, we admit that were Christian principle more extensively diffused, Christians would give far more than the tenth, still this does not supersede the necessity of enforcing the obligation of tithes. The recognition of the obligation of tithes, and the principle of love developed in the New Testament, are not opposed to, and cannot therefore come into collision with, each other. The gospel, so far from overthrowing, confirms and establishes the law; it un-

folds its spirituality and extent, and enforces obedience by new motives. So that, so far as free-will offerings are concerned, they are not inconsistent with, or opposed to, the principle of tithes. Both were equally enjoined by God under a former dispensation; both, consequently, were then in entire harmony with each other, and we know no reason why they should not be in entire harmony still. Nay, we are persuaded that were any one to maintain that the Christian ministry should be supported exclusively by tithes, or exclusively by free-will offerings, he would be guilty of substituting half for the whole of the truth; and that it is only when both are combined that we have an illustration of that method which was, and, as we believe, still is, divinely prescribed, certainly divinely authorized, for the support of those who have been ordained by God to minister in holy things.

The only proposal which remains to be considered, is that of a compulsory seat-rent, or tax upon worshippers.

Now, in regard to this method of providing for ministers of the gospel, we at once and most unhesitatingly assert that, as appears to us, it is not merely unauthorized by, but plainly inconsistent with, and opposed to, the fundamental principles of the scheme of redemption.

The gospel is a proclamation of rich, free, undeserved, sovereign mercy. Its blessings are offered to all, without exception—without money and without price. It was especially designed for the benefit of the poor; for, “Hearken, my beloved brethren,” says an apostle, “hath not God chosen the poor of this world, rich in faith, and heirs of that kingdom which he hath promised to them that love him?” But the system of a compulsory seat-rent, leads to the disparagement of that very class who are the special objects of the divine regard; for, “if there come into an assembly” where the unchristian system prevails, “a man with a gold ring and in goodly apparel, and there come in also a poor man in vile raiment,” it almost certainly leads to its being said to him that weareth the gay clothing, “Sit thou here in a good place;” and to the poor, “Stand thou there, or sit here under my footstool.”

It has interposed an unholy barrier to free access to the ordinances of religion. In a thousand, and ten thousand instances, it has been the occasion of banishing the poor from the house of God, and thereby of preventing the crowning, the permanent demonstration of the divine origin of Christianity from being given: *To the poor the gospel is preached.*

It cannot, then, be shown that there are other and preferable

methods in which the Christian ministry either already are, or in which they might be, provided for ; and as all the suppositions we have formed have failed, we conclude that, in the absence of any positive enactment upon the subject (supposing none to exist) it is reasonable to fix upon that as the proportion of every man's income, which ought to be consecrated to God, which was sanctioned by divine approbation under the patriarchal, and expressly enjoined under the Levitical, dispensation. Nay, more ; as there is no evidence that tithes were ever intended to cease—as all the presumptions are, so far as we can see, in favour of their continuance—we conclude, that they were designed to be of perpetual and universal obligation.

III. But obviously and naturally, if not necessarily, as the conclusion at which we have arrived seems, in our apprehension at least, to follow from the chain of argument adduced, still something more, something positive is demanded, to obtain assent to its validity. And as in the case of unbelieving Thomas, who, when sufficient evidence of the resurrection of the Lord had been given to produce conviction in his mind that it had actually taken place, said, " Except I shall see in his hands the print of the nails, and in his side the mark of the spear, and except I shall put my finger into the print of the nails, and thrust my hand into his side, I will not believe ;"—so it is said, " Unless you can produce some positive enactment on the subject in the New Testament, in which it is expressly stated that tithes were designed to continue, we will not believe." Now, we protest against the validity of this demand. " To constitute a moral obligation," as has been justly remarked, " it is not necessary that we should have a positive command. Probable evidence, be it remembered, is binding as well as demonstrative ; nay, it constitutes the greatest portion of the subject-matter of duty ; and so a dim view of religious truth entails an obligation to follow it, as real and valid as that which results from a clear and full comprehension—as real and valid, although it be true that different degrees of guilt are incurred by the disregard of the one or the other." \*

A simple inference, clearly, obviously, undeniably deducible from some passage or passages of Scripture, or from principles clearly laid down in the Word of God, ought to be sufficient to carry conviction to the mind. Nay, more, an argument such as that we have led, founded chiefly, if not exclusively, on the Old Testament Scriptures, uncontradicted, even although it may not be confirmed, by any thing contained in the New, ought to be sufficient to satisfy

\* The State in its Relations with the Church. By W. Gladstone, Esq., chap. ii.

the honest inquirer as to what is that truth which God requires him to believe, or that duty which He requires him to do. And in reference to the demand for something more—not merely for what is negative or even probable, but for what is positive—not merely for the absence of what is contradictory, but for the presence of what is confirmatory—we take leave to quote the following passage from the writings of one whose praise is throughout the Church, and whose memory is dear to us all; we refer to the late revered M'Crie. "Many," says he, "who maintain the divine origin and inspiration of this (that is, the Old Testament) part of the sacred volume, show a disposition unduly to abridge that authority which they acknowledge in general, whilst they resist, as impertinent and inconclusive, every argument brought from it, unless it is supported and confirmed by the writings of the New Testament. The principles," he continues, "communion, and practice of Christians must necessarily be defective and wrong, when they are formed and regulated, not by the whole, but a part only of the perfect and divinely authorized Standard." \*

But still, whilst we protest against the demand for something positive from the New Testament, as unwarranted, derogatory to the authority of revelation, and fraught with injurious consequences, we must admit that, in the peculiar circumstances of the case, it is only natural to expect, either that express injunctions should exist on the subject, or that principles should be so clearly laid down as to leave the Church without doubt as to the course it ought to pursue.

In so far, more especially as the ministers of the gospel are concerned, considering that they have been appointed to fill the most honourable, as well as the most solemnly responsible office upon earth, it seems to be altogether inconsistent with the goodness of God our Saviour to suppose, that in the revelation of his will—a

\* M'Crie's *Unity of the Church*, pp. 76, 77. In the following paragraph he states the grounds on which he maintains the above views:—

"The permanent authority and usefulness of the Scriptures of the Old Testament rest on such principles as these: That the Author of both great divisions of the Bible is one and the same; that he has in all ages governed the world of mankind by moral laws, as well as ruled over a peculiar people; and that true religion, and the Church of God professing it, have ever been substantially the same under subordinate varieties of external dispensation. Even those parts of the inspired record which refer to the Jewish, admit of an application to the Christian, economy, in the way of *analogy*—by setting aside whatever was peculiar to the former, and seizing on the points of agreement or resemblance between the two economies, and on those principles and grounds which are common to both. This is a key to the Old Testament which appears to be much neglected, and whose value has not been sufficiently appreciated; although our Saviour and his apostles have set us examples of its use and importance. (Matt. xii. 3-8; 1 Cor. ix. 8-14, x. 1-11, 17-22; James v. 16-18; with many other places.)"—*Unity of the Church*, p. 75.

revelation which contains all the information necessary to be possessed, alike in regard to the duties we owe to God and to our fellow-men—no mention should be made of a provision for their support. The omission would appear more strange, when, by his own example, he sanctioned the payment of tribute to civil government, and actually promulgated an ordinance by the mouth of one of his servants, enjoining it as a moral duty to pay cheerfully whatever taxes were imposed by those invested with civil authority. Did the adorable Immanuel, the blessed and only potentate, it might with propriety be asked, thus solemnly confirm the authority of the civil ruler, and thus by express enactment did he provide for his support? and is it for a moment to be supposed, that less care should be taken by him to point out and provide the means of support for those who are called to occupy a far more important situation, and to discharge far more important duties? If, for those who were merely called to the administration of justice between man and man, the importance of which all admit, it was deemed necessary to point out and enforce the duty of contributing cheerfully the means for their support, how much more necessary that injunctions should be given relative to the duty of providing for the support of those who are appointed for the performance of duties, the importance of which the great majority of mankind neither understand nor appreciate! If, in the case of civil rulers, it was considered of importance that they should be freed as far as possible from all temptation to pervert judgment, surely in the case of spiritual rulers, it is not less important that they should be freed from all temptation to handle the Word of God deceitfully—to do any thing by partiality—to have respect unto the rich, and to despise the poor.

Accordingly we find that, from the very first, provision was made by the Head of the Church for their support. Thus, when our blessed Lord sent forth the twelve, he said unto them, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor staves; for the workman is worthy of his hire." It was then, in the first instance, by a special interposition of his providence, that the wants of those who were called to the ministry of the gospel were to be supplied. And the reception which they were assured they would meet with was designed to strengthen their faith in him as the Messiah promised to the fathers. And as thus the Saviour showed that provision for the support of his ministers was an especial object of his care even during his sojourn on earth, it is natural to suppose that when he

left this world, the means for their permanent support should be so clearly pointed out, as to relieve them from all anxiety regarding what they should eat, or what they should drink, or wherewithal they should be clothed.

Accordingly we find it plainly intimated, that, from whatever sources their income was to be derived, the provision for their support *should be ample*. For amongst the qualifications for a bishop, it is expressly stated that *he shall be given to hospitality*—a qualification which naturally suggests the following inferences:—

1. That the provision for the ministers of the gospel should be certain.
2. That they should not be exclusively dependent upon those to whom they minister.
3. That the provision for their support should considerably exceed what is requisite for the supply of their own wants, or of those more immediately dependent on them.
4. That the provision should be derived from some public fund.
5. That all the members of the Church ought to contribute to the fund for the support of the Christian ministry.
6. That as it is an obvious duty, equally incumbent on all, to contribute for the support of the Christian ministry, so all ought equally to give for this object according as the Lord has prospered them.

Time forbids us to attempt to illustrate and vindicate the propriety of each of these inferences in detail—we must confine ourselves to the last; and with regard to it we remark, that what is the portion of every one's income, which it is reasonable and proper should be given for this object, the rulers of the Christian Church are the alone competent judges to determine. As the civil rulers of a country are the appointed judges to determine the amount to be paid for the support of civil government by its subjects, so the spiritual rulers of the Church are the appointed judges to determine the amount to be paid for the support of ecclesiastical government by its subjects. If, then, the rulers of the Church have pronounced a deliberate opinion as to the amount to be paid for this purpose, it is as much the duty of its members to acknowledge and obey the appointment, as it is the duty of the subjects of a state to honour and obey any civil enactment.

But there has been but one ordinance promulgated upon the subject, but one proportion stated as the amount of every one's income which ought to be consecrated to God—and that proportion is the tenth. Nor has the Church, in determining this as the proportion



of every one's income which ought to be set apart for the support of the ministry of the gospel, acted arbitrarily, or without warrant from the Word of God.

For the propriety of this proportion was sanctioned by divine approbation, during the patriarchal dispensation, in the cases of Abraham and Jacob.

The obligation to consecrate this proportion to God was acknowledged by all the nations of antiquity.

The payment of it was expressly enjoined under the Levitical dispensation. The law enjoining its payment was never repealed.

There is no evidence that the obligation was ever intended to cease.

There is strong presumptive evidence that it was designed to be not only perpetually, but universally binding.

There are passages in the New Testament which plainly intimate, that the law enjoining the payment of tithes remains in all its force.

To the consideration of these passages we now proceed :—

1. We remark, first, that whilst our Lord reproves the Pharisees for omitting the weightier matters of the law, judgment, mercy, and faith, he commends the scrupulosity with which they paid their tithes ; for he says, “ These ought ye to have done, and not to leave the other undone ; ” and elsewhere he says, “ Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.” But if Christians do not consecrate more than a tenth of their income to God, so far from exceeding, there is one respect at least in which they come far short of, the righteousness of the Scribes and Pharisees, who gave annually upwards of a fifth, and every third year greatly more than a fourth of their income to God.

2. In 1 Tim. v. 17, 18, it is thus written : “ Let the elders who rule well be counted worthy of double honour, especially they who labour in word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn ; and, The labourer is worthy of his reward.” “ *Διπλῆς τιμῆς* ; that is,” says Whitby, “ *τῆς ἐλευθερίου τροφῆς*—of a liberal maintenance out of the public stock. It signifies, says Chrysostom, *τὴν τῶν ἀναγκάων χορηγίαν*—provision of things necessary ; as is evident from the reason assigned in the following verse, ‘ The labourer is worthy of his reward.’ ” \*

This is admitted by most, if not all, commentators. But there is reason to conclude that the apostle, in the above expression, not only

\* Whitby, *in loc.*

enjoins that a liberal provision should be made for the office-bearers of the Church, but indicates what the nature of that provision should be; for *double honour* was an equivalent expression for *double portion*. But a double portion was what was appointed by the law to be given to the eldest of the family, on account of his being the first-born. The application, then, of the expression to designate the provision which should be made for ministers of the gospel, shows that they were to be regarded as the first-born, and consequently, to enjoy some, if not all, the rights which the law of primogeniture conferred on the first born of the family. Amongst these, the most valuable, previous to the giving of the law, was the privilege of acting as priests of the family. This part of the honour belonging to them was transferred to the Levites, when they were consecrated or set apart for the performance of sacred functions. But the time had now arrived for the overthrow of the Levitical priesthood; for it was declared that, at the introduction of the gospel, another priesthood should arise, after the order of Melchizedek, or after the order of that priesthood which existed under the patriarchal, and not after the order of Aaron, or of that which existed under the Levitical dispensation. And the application, therefore, of the above expression to the provision for ministers of the gospel indicates that, as they constituted this new order, they were entitled to those rights and privileges which, previous to the giving of the law, were enjoyed by the first-born, who, invested with the office of the priesthood, were entitled to receive tithes from their brethren.

Whether this be admitted or not, as the word *double* is elsewhere employed to signify *ample*, and as it is admitted on all hands that the word *honour* must be understood as meaning *provision*, the expression at least plainly intimates that the provision for the Christian ministry should be liberal, and, if not precisely the same in its nature, should yet resemble in its character that which, under a former dispensation, was made for the first-born, the priest of his family, the patriarch or prince of his tribe—not niggardly—not servile—not optional; but ample—honourable—imperative. But this passage does not stand alone, other passages plainly confirm the inference derived from it.

3. Thus in Gal. vi. 6, Christians are expressly enjoined to give pastors a portion of all their goods: "Let him that is taught in the word communicate to him that teacheth in all good things,—(ἐν παντι αγαθοῖς—in omnibus bonis; or, as Beza has it, *de tous ses biens*).

The reasoning of the apostle is as follows:—As spiritual teachers

communicate to their flocks a share of all their spiritual treasures, so ought their flocks to communicate to them a share of all their temporal treasures; that as there is a full communication of spiritual benefits on the one hand, so there ought to be a liberal communication of temporal benefits on the other. Has a member of the Christian Church reaped largely of the fruits of the field?—let him impart largely to his spiritual instructor. Has he been successful in commerce?—let him not be unmindful of him who daily offers prayers on his behalf, and whose whole life is devoted to seek his spiritual well-being. Has Providence unexpectedly blessed him with an increase of temporal wealth?—let him communicate a share of it to him who has obtained for him those treasures which never perish, and which will not make to themselves wings and fly away. It is true that there is no express mention of a particular portion. But addressing Jews, or those who had been instructed in, or were acquainted with, the institutions of the Mosaic economy, it was unnecessary to specify a particular amount. They knew what the law enjoined, and he left them to infer what the gospel required. The law enjoined, that those who served at the altar should receive, as the reward for their service, a tenth of all increase; and was it to be supposed that the gospel required that a less ample remuneration should be given to those who ministered in holy things? It might require that a more, but assuredly it could not possibly require that a less, ample remuneration should be given.

Nor only does the apostle enjoin the Galatians to give to their spiritual instructors a portion of all their goods, but he enforces the duty by a very solemn consideration. For he thus proceeds: *Be not deceived*—Do not suppose that all is well, without the substantial outward evidence of the existence of gratitude; *God is not mocked* by the mere empty expression of thanks: *For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, by expending all his means on his personal gratification, shall of the flesh reap corruption; but he that soweth to the Spirit, by contributing liberally for the support of the Christian ministry, shall of the Spirit, through the instrumentality of their labours and prayers, reap life everlasting.* It is an inspired commentary on that declaration of our Lord, *Make to yourselves friends of the mammon of unrighteousness, that when ye die, they may receive you into everlasting habitations.*

We have already stated several reasons why it is probable the tenth is not specified as obligatory; and in addition, we may observe, that in an epistle addressed to those who were under the

influence of Jewish prejudices, there seems to be a manifest propriety that the apostle should avoid any statement which, from their Judaizing tendencies, was calculated to foster those erroneous views which he sought to correct.

But though, on the grounds stated, the apparent avoidance of the express mention of tithes may be accounted for, yet that the amount previously obligatory was still to be regarded as binding, appears, as we think, very clearly from the passages already quoted, and still more so from those which follow, to which we now proceed to direct attention.

4. One of the passages to which we refer, and it is a more important one than any to which we have yet directed attention, inasmuch as in it the right of the Christian ministry to a liberal maintenance on the one hand, and the duty of the people to provide it on the other, are very fully treated of, is contained in the 9th chapter of 1st Corinthians.

That epistle was written for the purpose of correcting certain errors which had crept into the Church of Corinth, and in reply to certain queries which had been addressed to its author; amongst which was one regarding the propriety of eating things sacrificed unto idols, to which he replies in the 8th chapter. Having declared what regard to the weakness and prejudices of others imperatively required, he proceeds, in the 9th chapter, to illustrate and enforce his argument by reference to the conduct he had pursued amongst them in refusing to receive assistance from them; and having adverted to his own case, he takes occasion to justify himself against insinuations, which had, in consequence, been made against him, as if the reason for his declining support had been owing to a deficiency in his claim to the apostleship; and to vindicate the right which he and every Christian minister had to a suitable provision from the public treasury, both from natural equity and principles plainly stated in the Word of God.

First, He argues the right from natural equity: *Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? And having done so, he thus proceeds: Say I these things as a man?—Speak I these things merely on the principles of natural reason? Saith not the law the same also? Are not these principles, so clearly deducible from reason, plainly inculcated in the volume of inspiration. Judge yourselves of the extent to which these principles ought to be carried, when it is written, Thou shalt not muzzle the ox that treadeth out the corn. Doth God*

*take care for oxen ? Was it simply on their account that this precept was introduced ? Or saith he it altogether for our sakes ? Was it not introduced for the purpose of showing, in the most emphatic manner, that the spiritual labourer is worthy of his hire ? For our sakes, no doubt, it was written, that he that plougheth, should plough in hope ; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things ? If we have forsaken the professions or occupations in which we might have acquired honour, or amassed wealth, that we might devote ourselves exclusively to seek your spiritual good, is it a great matter if we shall reap your carnal things ?*

*Do ye not know that they who minister about holy things live of the things of the temple, and they who wait at the altar are partakers with the altar ? Even so hath the Lord ordained that they who preach the gospel should live of the gospel.*

For this purpose *the Lord hath ordained*. It is not, then, a mere opinion the apostle promulgates, but an express and authoritative command, which the Lord Jesus himself had given on the subject. What was this ordinance ? It is explained by the preceding reasoning. As it was under the law, *so hath the Lord ordained it should be under the gospel*. Under the law, tithes and free-will offerings were the chief sources from which the wants of the priesthood were supplied ; and these are the sources from which provision ought still to be made for the Christian ministry ; *for even so hath the Lord ordained*.

But it may be said, that all that can be concluded from the above passage is, that ample provision should be made for their support, but not that it should be, in all respects, similar to what existed under the law. But if the whole tenor of Scripture leads to the conclusion that tithes were designed to continue, then, when a passage occurs in which it is expressly asserted, that as it was under the law, so it should be under the gospel, it is wholly gratuitous and unwarrantable to assert that it merely means that some provision should be made for the Christian ministry, but not that it should be identically the same. And more especially when it is borne in mind, first, That the gospel introduced no change in the manner in which provision should be made for other classes or professions ; for those, *ex. gr.*, engaged in the service of the state as soldiers,—or for those engaged in the labours of the field, as husbandmen or shepherds,—as is expressly declared in the comparisons stated by the apostle, *Who goeth a warfare any time at his*

*own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?*—Secondly, That the meaning designed to be taught us, in any declaration of Holy Writ, does not always lie on the surface, or if there be what may be called a surface meaning, there is often, at least in regard to what is contained in the Old Testament, a deeper, more recondite meaning, only obvious to those who are divinely taught. Thus, *Thou shalt not muzzle the ox that treadeth out the corn.* To the superficial reader of the Sacred Volume all, apparently, that was contained in the injunction was, care for the lower animals. But what says an inspired apostle? *Doth God take care for oxen? or saith he it altogether for our sakes,* who have been called to minister in holy things? *For our sakes, no doubt,* he replies, *it was written.*—Thirdly, That our Lord and his apostles, in either quoting from the Old Testament, or referring to customs which prevailed under the former economy, only quoted or referred to that part which more especially related to the object in view, leaving the conclusions to be derived from other parts, or from a fuller consideration of the custom or customs referred to, altogether unaffected; or, in other words, that they simply quoted from, or referred to, the Old Testament, in so far as necessary for the establishment of some important fundamental principle, leaving the reader or hearer to derive from it all the consequences which naturally and necessarily followed from its admission. Thus our Lord, in quoting the 110th psalm, simply adduces it in proof of the divinity of the Messiah, but says nothing of what is therein contained of his being a priest after the order of Melchizedek; and the apostle, in the passage under consideration, in referring to what prevailed under the former economy, simply adverts to the provision which was made for the priesthood, and not to that which was made for the Levitical tribe in general; and that obviously for this reason, that he was treating simply of provision for the Christian ministry, and not of provision for the whole body of the Christian clergy.—And fourthly, That the New Testament is almost exclusively occupied with the enunciation of principles, and not with their full exposition or endlessly diversified applications. How true is this in regard to much that relates to the internal life of the Church; how true especially in regard to all that relates to its external organization. Witness what is either only partially hinted at, or altogether left to be inferred, in regard to baptism—the subjects for its administration, whether adults exclusively, or the children also of believers—the mode of its dispensation, whether by sprinkling or immersion;

the Lord's supper—the frequency of its celebration, whether it was designed to be annual, quarterly, monthly, or weekly; the Sabbath—its change from the seventh to the first day of the week; public worship—its frequency, and the mode of its celebration; the orders of office-bearers in the Church, and the peculiar form of its polity. Considering how, in regard to all these, principles are merely announced, and how much is left unsaid, the wonder is, not that more explicit declarations should not exist in regard to the mode in which provision should be made for the Christian ministry, but that there should be aught so explicit as this: *Even so hath the Lord ordained.*

But whatever may be the meaning to be attached to the expression, *Even so hath the Lord ordained*, we think that it is at least obvious—first, that ministers should not be dependent exclusively on the voluntary contributions of their people, for such was not the case under the law. Secondly, that it does not simply mean that ministers should obtain their livelihood by their calling of preaching the gospel; for the comparison stated requires that the expression, *Live of the gospel*, should be understood as meaning, not of the function or calling of preaching the gospel, but of a reward for preaching it out of the things offered for its support; as *Live of the temple*, is used to signify, of the things offered for the support of the temple. And what the reasoning of the apostle imperatively requires, the use of *εὐαγγέλιον* by Greek authors fully justifies, by whom it is frequently employed to signify, *δωρον ὑπὲρ ἀγαθῆς ἀγγελίας*—the gift or reward wont to be given for good tidings. And thirdly, if not so obvious, it is, as appears to us, a very natural, if not necessary and undeniable inference, that as the priests under the law derived a certain definite income from a certain fixed source, to which the people were as imperatively bound to contribute, as for the support of their civil rulers, if not far more so; so from some fixed source, to which the people should be imperatively bound to contribute, a certain definite provision should be made for ministers under the gospel. Under the law, the amount of every one's income which was to be consecrated to God, and the portion which was to be appropriated for the support of the priests, were distinctly pointed out; and no Jew was at liberty to give as little as he pleased for these objects. He might give more, but he could not give less than a certain amount. He could not refuse to pay his tithes, or to give to the priests that portion which God had allotted for their maintenance, without the express breach of a divine law. *Even so hath the Lord ordained*, that from some certain fixed source, to which the people

shall not be at liberty to contribute or not as they please, but to which every one shall be bound to give according as the Lord hath prospered him, a certain definite provision shall be made for ministers of the gospel.

But if a certain definite amount from some fixed source, then there must be some source distinctly pointed out, some amount distinctly prescribed, otherwise it could not with propriety be said, that as it was under the law, so had the Lord ordained it should be under the gospel. But there is no new source pointed out—no new amount specified; we conclude, therefore, that the former source and amount continue unchanged, and consequently, that tithes were designed to be of perpetual obligation.

5. Notwithstanding the clear, and, as we conceive, incontrovertible proof, the passages to which we have already directed attention afford of the truth for which we contend, yet as the word *tithes* does not occur in them, a shadow of doubt may appear to rest on the conclusion we have derived from them. But we now proceed to consider a passage in which express mention is made of tithes as the source from which provision ought to be made for the Christian ministry.

The passage to which we refer is contained in the 7th chapter of the Epistle to the Hebrews; and as it constitutes our concluding proof, we solicit particular attention to the evidence it affords for the perpetual and universal obligation of tithes.

The great object of the apostle in this epistle, as all are aware, was to demonstrate the divinity of our Lord, and the superiority of his mediatorial character over all the typical persons and institutions of the Mosaic economy. In the prosecution of this, he shows, first, his superiority to angels; secondly, to Moses; and thirdly, to Aaron, and all the priests under the law. This last he proves by showing that he was made a priest after the order of Melchizedek, and not after the order of Aaron. And having introduced the name of Melchizedek, he thus proceeds: "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation, King of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. *Now consider how great this man was, to whom even the patriarch Abraham* (or, as the clause has been rendered), *to whom the patriarch Abra-*



*ham gave even* (i. e., not only or in general a tenth part of all, as he had already noticed, but even) *the tenth of the spoils*, or rather of that part of the spoils which was always dedicated to God; for *αρχοθρία* is always employed to signify the spoils consecrated to God, which were regarded as an extraordinary tithe, and generally spoken of as the first-fruits of war. The fact, then, that not only the ordinary, but that these extraordinary tithes were paid to Melchizedek, gave striking evidence of his superiority to the patriarch.

His superiority to Abraham was still further shown by the blessing which he pronounced upon him; *for without all contradiction the less is blessed of the greater*. But it is especially on the fact of his receiving tithes that the apostle rests the proof of his superiority; for he proceeds: *And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth*. (The language, *There he receiveth them of whom it is witnessed that he liveth*, is especially deserving of notice. It plainly seems to imply that tithes were an acknowledgment due, not merely to the shadow or type, but to the substance; not merely to those who are removed by death, but to him who endures for evermore, for it is said, *There he receiveth them of whom it is witnessed that he liveth*. But to proceed) *And as I may so say, Levi also, who receiveth tithes* (the use of the present tense shows that the destruction of the temple and the overthrow of the Levitical priesthood had not yet taken place), *Levi also, who receiveth tithes, paid tithes in Abraham*. *For he was yet in the loins of his father, when Melchizedek met him*. *If, therefore, perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron? for the priesthood being changed, there is made of necessity a change also of the law—a change, be it observed, not an abrogation, not a repeal, but simply a change similar to that which was made in the same law when the children of Israel came out of Egypt*.

On that occasion there was a change of the law in regard to the priesthood, and consequently in regard to the payment of tithes. Previously, the first-born were the priests of the family or tribe, and the tithes were due to them; but then there was a change of the law in regard to the priesthood, and of necessity in regard to the payment of the tithes; from that period they were enjoined to be paid to the tribe of Levi. But now the priesthood being again changed, there is of necessity a new change also of the law. *For he of whom these things are spoken pertaineth to another tribe, of*

which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchizedek. And if so, then it is from the duties which were performed by Melchizedek on the one hand, that we are to learn what are the duties incumbent on the Christian ministry—on those who are as much the representatives of Christ now as Melchizedek was then; and from the homage that was paid to him by Abraham on the other, that we are to learn what is the homage they are entitled to receive from the Christian people, or from those who recognise Abraham as their father, and claim to be regarded as his children. In proof how identical the duties of the Melchizedek priesthood and Christian ministry are, we need only refer to the account of Melchizedek's meeting with Abraham, as given in the Book of Genesis: "And Melchizedek, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. And blessed be the most high God, which hath delivered thine enemies into thy hand."

Now, what is this but the gospel, as proclaimed by Zacharias, when, filled with the Holy Ghost, he prophesied, saying: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life?"

And in consequence of the victory which has been obtained, the ministers of the gospel invite the people to a feast; *they set before them bread and wine, and they bless them in the name of the Lord.* And as the duty of the Christian ministry is the same as in the days of Melchizedek, so we conclude the duty of the worshipper is the same as in the days of Abraham, viz., *to give tithes of all.* The priesthood being changed, there is made also of necessity a change of the law. The law, so long as it remained unchanged, enjoined

that tithes should be paid to the Levitical priesthood; but now it commands that they should be paid to the representatives of Him who, being made a priest after the order of Melchizedek, hath an unchangeable priesthood—unchangeable in its functions—unchangeable in the means provided for its support. The duties of the Christian priesthood, we know, remain the same until the glorious appearance of our Lord take place; for the ministers of the gospel are commanded to set before the people bread and wine, "*until he come again*;" and we conclude that, until the second advent, tithes remain as the means for their support. And if tithes be of *perpetual*, then also of *universal obligation*; for God hath commanded all men to honour the Son, even as they honour the Father. For "he hath given him a name which is above every other name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And if it be not less the duty of all men now to *consecrate unto God the tenth of all their increase* than it was in the days of Abraham or at any subsequent period (as we think we have satisfactorily shown to be the case), then is it in an especial manner, by the acknowledgment of this obligation *as due to the ever-blessed Redeemer*, and by the actual payment of tithes to those who are now his representatives, *that every tongue is to confess that he is Lord, to the glory of God the Father.*

Such, then, is a brief, and necessarily imperfect outline of the argument on the strength of which we maintain that tithes constitute part of that law in regard to which the Saviour said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil: for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, the same shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Whether the argument will appear as satisfactory and conclusive to the Church in the present day, as it has done in previous periods of its history, remains to be seen. But whatever may be the judgment formed of the conclusion arrived at, we have at least shown that the grounds on which it rests are deserving of serious considera-

tion. Even supposing that all we have advanced on the subject amounted to no more than this, that it was *merely probable* the obligation was designed to be perpetual, we have stated enough to show that it is the duty of all men to consecrate unto God the tenth of all their increase : *for probable evidence, be it ever remembered, is binding as well as demonstrative.*

Or, supposing that what has been advanced amounted to no more than this, that the method divinely prescribed under a former dispensation formed a fit model by which, in so far as the reason, the propriety, the expediency, or necessity of the case might require, the Church ought to be guided in making provision for the support of the clergy, the ordinances of religion, and the poor; then we think we have either actually stated or suggested enough to show that, on all these grounds, the model ought to be adopted; or if enough has not been stated or suggested for this purpose, then we challenge any one to prove the converse of the proposition: That it is unreasonable, improper, inexpedient, and unnecessary, to adopt the model which was sanctioned by divine approbation, under the patriarchal, and was expressly enjoined under the Levitical dispensation. And if this cannot be, as it certainly has never yet been done; if, on the contrary, it can be shown, as we presume to think it has been, that it is reasonable, proper, expedient, highly important, if not absolutely necessary; then, although, there may be no positive statute on the subject in the New Testament, warranting us to say that tithes are so clearly and undeniably obligatory as that no one can withhold the payment of them without being guilty of sacrilege—without being guilty of a sin which ought to exclude from the communion of the faithful on earth, and which, persisted in, exposes to exclusion from heaven at last;—even although not warranted to say any such thing, still, if it can be proved that it is reasonable, proper, expedient, highly important, if not absolutely necessary; then we say that the Church is greatly at fault, if it do not urge the adoption of this model as an obvious and imperative duty; and the members of the Church are greatly at fault, if, admitting the reasonableness, the propriety, the expediency, the importance, or necessity of such a provision being made, they do not, in fulfilment of the obligation of giving for the support of the clergy, the ordinances of religion, and the poor according as the Lord has prospered them, give at least as much as was expressly required to be given under the law. Be it, that the obligation to consecrate unto God a tenth, is no longer binding as law—are the mercies we have received, the privileges we have been called to enjoy, the hopes we are permitted to entertain, so inferior to those

which were vouchsafed to the Jewish Church, that they do not demand an equal, not to say larger, return to be made in token of gratitude?

Be it that there is no specific amount stated as due in justice, and that what is obligatory is simply due in gratitude, we have yet to learn that the amount which, on that supposition, should be given, ought to be less than what was due in justice; so far from that, we have always been taught to believe that the claims of gratitude are more extensive than those of justice. And the whole tenor of Christianity shows that the gospel, so far from admitting of less, or only requiring as much, imperatively demands that far more than a tenth should be given.

And if so, then there must be, it is to be feared, if it be not too obvious to be denied, something egregiously wrong, if the members of the Christian Church are resting satisfied with setting apart for God less, far less, than every Jew, whether rich or poor, consecrated to His service. And there must be also something far wrong, either in judgment or feeling, or both, if the rulers of the Church, knowing this, do not raise their voice aloud, and show to the people their transgressions, and to the house of Jacob their sins.

But the subject assumes a far more solemn aspect, if tithes be, as we maintain, of perpetual obligation. In that case, the guilt is of a far deeper kind, and the withholding of the payment of them one cause for existing evils and threatened judgments; and never till the obligation be acknowledged, can existing evils be removed, or threatened judgments averted, or promised blessings bestowed. Upon the acknowledgment of the obligation, God suspends the removal of the one, and the bestowal of the other. Continuing to disregard it, how vain the expectation that the evils of our present condition should be ameliorated or removed, threatened judgments averted, or promised blessings bestowed!

So far from that, we may expect that existing evils will go on increasing, and that the execution of threatened judgment may be no longer deferred. And various may be the ways in which God may manifest his displeasure. He may blow upon the fruits of the field, so that the harvest, instead of furnishing us with an abundant supply for man and beast, may be "a heap—a day of grief and of desperate sorrow;" or he may send "a famine, not a famine of bread, and a thirst for water, but of hearing the words of the Lord;" or worse than either, or both, many may run to and fro, and knowledge everywhere be increased—and yet no spiritual blessing fol-

low. The heavens may be stayed from their dew, and the earth from yielding her fruit; whilst there is a superabundance of the means of grace, iniquity may run down our streets, and cover our country like a mighty stream.

If, indeed, as the signs of the times do clearly indicate, the period spoken of by all the holy prophets since the world began, for God's coming forth to shake terribly the nations of the earth, have at last arrived, nothing which can be done will avert, or even it may be stay, the judgment denounced. That which is written must be fulfilled.

But who can tell what blessings may be in store for that section of the Christian Church already in a measure faithful to the command, *Hold that fast which thou hast, that no man take thy crown*—should it now devoutly receive, and boldly proclaim, the truth, that the tenth is that proportion of every man's income which God, by an eternal law, claims as his own; and call upon all, without exception, to bring their tithes into the store-house?

If the Church of Scotland has already received signal manifestations of the divine favour for holding fast her testimony in behalf of great fundamental principles, embodied in her own constitution and in that of the country—principles for which so many of her sons shed their blood, and bequeathed as an invaluable inheritance to their children—what might she not expect, were she now to proclaim the whole truth in regard to those inalienable rights and privileges which have been conferred upon her by her adorable Head, and her claim, in consequence, not only to spiritual, but also to temporal independence?

If the Church of Scotland was solemnly bound to maintain her spiritual independence on this amongst other grounds, that it was not only secured by national statute, but bequeathed from bleeding sire to son, as her most precious birthright; on similar ground is she bound to maintain her right to the tithes, as her inalienable patrimony.

That the tithes or teinds are her inalienable patrimony she has repeatedly and solemnly declared. Thus, at the very commencement of the Reformation, the restorers of her ancient polity presented a supplication to the Convention of Estates, praying, amongst other things, "that the patrimony of the Church should be employed for the sustentation of the ministry, the provision of schools, and the entertainment of the poor." And the following is the language in which, in the First Book of Discipline, they have recorded

their deliberate opinion regarding the right of the Church to the tithes:—

These two sorts of men, that is to say, ministers of the word, and the poor, together with the schools, when order shall be taken thereanent, must be sustained upon the charges (that is, the rents) of the Church; and therefore provision must be made how, and by whom, such sums must be lifted. But before we enter upon this head, we must crave of your honours, in the name of the Eternal God, and of his Son Christ Jesus, that ye have respect to your poor brethren, the labourers and manurers of the ground, who, by these cruel beasts, the Papists, have before been oppressed, that their life to them hath been dolorous and bitter. If ye will have God author and approver of this reformation, ye must not follow their footsteps; but ye must have compassion of your brethren, appointing them to pay reasonable teinds, that they may find some benefit of Christ Jesus, now preached unto them.

With the grief of our hearts we hear, that some gentlemen are now as cruel over their tenants as ever were the Papists, requiring of them the teinds, and whatsoever they afore paid to the Church; so that the Papistical tyranny shall only be changed into the tyranny of the lord and laird. We dare not flatter your honours, neither yet is it profitable for you that we so do: for neither shall we, if we permit cruelty to be used; neither shall ye, who, by your authority, ought to gainstand such oppression; nor yet they that use the same, escape God's heavy and fearful judgments. The gentlemen, barons, earls, lords, and others, must be content to live upon their just rents, and suffer the Church to be restored to her right and liberty; that by her restitution, the poor, who heretofore, by the cruel Papists, have been spoiled and oppressed, may now receive some comfort and relaxation, that their teinds and other exactions may be clean discharged, and no more taken in time coming.

And in the Second Book of Discipline they state, that “to take any part of the patrimony of the Church by unlawful means, and to convert it to the particular and profane use of any person, they regarded as a detestable sacrilege before God.”

It is true that under this title, *the patrimony of the Church*, the Reformers “comprehended” not only tithes, but “all things given, or to be given, to the Church and service of God, as lands, biggings, possessions, annual rents, and all such like, wherewith the Church is endowed, either by donations, foundations, mortifications, or any other lawful titles of kings, princes, or any persons inferior to them, together with the continual oblations of the faithful.”

And any argument, therefore, founded upon their views, embraces, it may be justly said, a far wider question than merely the obligation of tithes. Of this we are perfectly aware; and although to the things specified a right cannot be pleaded on the same ground as that on which we have pleaded the right to the tithes; yet, proceeding partly upon the principles announced in the course of this essay, and partly upon the principles stated by the Reformers or others in more recent times, we maintain that whatever was bequeathed to the Church, whether consisting of houses or lands, became its proper, and, with the limitations admitted by them, its inalienable patrimony;

and that the alienation of it from the Church and nation, and appropriation to the particular and profane use of private individuals, was a detestable sacrilege before God.\*

Nor only do we maintain this, but, as in the case of the right to tithes, so also in regard to whatever, at the Reformation, belonged to the Church, we hold that the right to it is altogether unaffected by the length of time during which it has been permitted to remain in abeyance on the part of the Church, or the appropriation of it for secular purposes has been sanctioned by successive acts of the Legislature; and that the Church is as free to plead its right to it on behalf of the nation as if the robbery had been perpetrated but yesterday.† Nay, more, that not only does the right remain the same, but that the obligation to plead it, so far from being weakened, is strengthened by the length of time during which it has remained unacknowledged, inasmuch as the longer any moral obligation remains unacknowledged the greater is the amount of guilt contracted, and the greater the amount of loss and injury sustained.

Lately, the attention of the Church was ably called to what one of the most distinguished of our Reformers, Knox, would have made Scotland, had he succeeded in carrying into effect the views so well expounded in the First and Second Books of Discipline.‡ Consider how many generations have passed away since, during which literature, science, religion, the temporal and spiritual interests of our country, have suffered because these views were not carried into effect—because what he so strenuously urged was ridiculed by an unpatriotic aristocracy as “*a devout imagination*.”

For the consequences resulting from the unhallowed retention of the patrimony of the Church and nation, by its “merciless devourers,” the Reformers were not to blame; the guilt lay exclusively at the doors of the aristocracy. The Reformers struggled, pleaded, protested, were instant in season and out of season, left no means which human wisdom could devise, or Christianity permitted them to use, unemployed; and ceased not till death put an end to their bootless efforts. But since they fell asleep, the aristocracy have not been the only guilty party—their guilt has been largely shared by the ministers of the Church, who, generation after generation, have criminally kept silence, whilst they have witnessed “the patrimony of the Church most unjustly taken up and wasted in vain things, by such as bare no office in the Church of God; and, in the mean-

\* Appendix. Note B.

† Appendix. Note C.

‡ Knox, and his Times: a Sermon preached at the laying of the Foundation-stone of the Knox Monument. By the Rev. Dr. Candlish.



time, the ministers ceasing for necessity, the poor perishing for hunger, the schools decaying, and churches falling to the ground."

The tide of a nation and a Church's guilt—of the former in sanctioning by a law the sin of sacrilege; of the latter, in allowing that sin to remain unreprieved, uncondemned—has gone on swelling from age to age, until, at last, it is ready to overwhelm both in one common ruin.\* Whether, when, in what way, or in what degree, the judgment long denounced, now impending, shall be executed, we cannot tell. But this we do know, that if, as our Reformers asserted, the alienation of the patrimony of the Church *was*, and if, as we maintain, its continued retention by the aristocracy, *be*, a detestable sacrilege before God; then, in so far as the Church is concerned, the only way in which threatened evil can be delayed, mitigated, or averted, is by its proclaiming its right to its patrimony, and employing every means in its power to obtain its restoration; in so far as the state is concerned, by its acknowledging its guilt in sanctioning, by a law, the sin of sacrilege, and restoring that which it so unrighteously took away; in so far as the actual possessors of the patrimony of the Church are concerned, by their instantly rendering unto God the things that are God's; in so far as the great body of the people are concerned, by their first of all bringing all their tithes into the storehouse, and then seeking out representatives, men faithful and true, fearers of God, haters of covetousness, lovers of their country, who shall nobly plead their cause in the great council of the nation, nor cease their patriotic exertions till the patrimony of the Church, or, as we may with all propriety say, of the people—for it was consecrated and set apart for their behoof—shall be restored, and so appropriated, as that for every member of the body politic there shall be provided—a *lawyer*, to protect his civil rights; a *physician*, to attend to the health of his body; a *teacher*, to instruct his children; and a *pastor*, to watch for his soul; till noble institutions arise throughout the land, for the cultivation of learning, the promotion of science, secular and sacred, and the cure of all bodily disease; and the stranger, the widow, and the fatherless, the peculiar objects of the divine regard, become the special objects of the nation's sympathy and care.

Even supposing that the only grounds on which the right of the Church to tithes, and whatsoever else at the period of the Reformation constituted its lawful patrimony, can be successfully vindicated, are those on which the right was maintained by the Reformers; even then the path of duty seems clear, and the motives to pursue it

\* Appendix. Note D.

numerous and urgent. But how much more, if what we have advanced, at least in so far as tithes are concerned, be indeed the truth of God! For then not only does God graciously promise, on the acknowledgment of the obligation, to avert threatened evil, but to pour out an abundant, yea, an immeasurable blessing. For thus saith the Lord, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts: And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."\*

We should now bring our remarks to a close, but we cannot do so without answering, or attempting to answer, two questions which, the validity of the argument for the perpetual obligation of tithes being admitted or supposed, very naturally occur. *To whom does the jurisdiction of tithes belong? and in what way ought the obligation to be enforced?*

In regard to the former, we have stated elsewhere, and now repeat, that the jurisdiction of tithes belongs exclusively to the clergy.†

In the Old Testament, not only is it explicitly declared that tithes were the exclusive, the inalienable, the imprescriptible patrimony of the tribe of Levi, but they were commanded to receive them from the people; and the jurisdiction over them—not only over that portion which was designed for their support, but also over that which was designed for the support of the ordinances of religion and the poor—was expressly committed to their hands. This clearly appears from the nature of the right to tithes, which was given to the tribe of Levi.

That right, as the following passages distinctly show, was of the most absolute kind:—

"And the Lord spoke unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

\* It was only part of what is contained in the preceding pages which was read at the conference of the presbytery. What follows, with the exception of the concluding paragraph, has been added since. The views were stated in the conversation which followed the reading of the essay, but they have only subsequently been reduced to writing.

† Perpetual Obligation of Tithes, part ii., chap. v., p. 264.

And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.\*

"At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest."†

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them."‡

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law."§

These passages clearly show that the right to the tithes was as absolute and inalienable as that which was given to any other species of property. For the Lord spake unto Aaron, *Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. Behold, I have given the children of Levi all the tenth in Israel for an inheritance. This shall be a statute for ever throughout your generations.*

And as this right, according to the view maintained in the preceding pages, was, in all its extent, transferred at the introduction of the gospel to the Christian clergy, it follows, as we conceive, that the jurisdiction over tithes belongs exclusively to them.

\* Numb. xviii. 20-24.

† Deut. xxvi. 12, 13.

‡ Deut. xiv. 28, 29.

§ Heb. vii. 5.

In accordance with, and in confirmation of, this conclusion, we find that, at the introduction of the gospel, those who had houses and lands sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; thereby distinctly recognising them as the parties to whom the offerings were due, and who were entitled to exercise jurisdiction over them. And distribution was made, evidently under their authority, and according to their direction, to every man as he had need.

And from the introduction of the gospel onwards, it can be clearly established that the Christian clergy continued to exercise jurisdiction over what was given for their support, and that of the ordinances of religion, and the poor.

Into the proof of this we cannot enter; but it is the less necessary that we should do so, as the fact is so well known to every reader of ecclesiastical history that it may be taken for granted; and we only add, therefore, that the view we maintain was held by our Reformers, and is embodied in our Books of Discipline.

Thus, in the First Book of Discipline, it is stated :—

The receivers and collectors of these rents and duties (i.e., of the rents and duties belonging to the Church) must be deacons or thesaurers, appointed from year to year in every Church, and by the common consent and free election of the Church. The deacons must distribute no part of that which is collected, but by command of the ministers and elders; and they may command nothing to be delivered but as the Church hath before determined, to wit, the deacons shall, of the first part, pay the sums, either quarterly or from half year to half year, to the ministers which the Church hath appointed.

And in the Second Book of Discipline, the exclusive right of jurisdiction is thus asserted :—

The whole policy of the Church consisteth in three things, viz., in doctrine, discipline, and distribution. With doctrine is annexed the administration of sacraments, and according to the parts of this division arises a threefold sort of office-bearers in the Church, to wit, of ministers or preachers, elders or governors, and deacons or distributors—the deaconship to have the care of the ecclesiastical goods. Their office and power (that is, of the deacons) is to receive and distribute the whole ecclesiastical goods unto those to whom they are appointed. This they ought to do according to the judgment and appointment of the presbyteries or elderships (of the which the deacons are not), that the patrimony of the Church and poor be not converted to private men's uses, nor wrongfully distributed.

In accordance, then, with what prevailed under the former dispensation, in all ages of the Christian Church, or at least until its corruption by Antichrist, and with the views and sentiments of our Reformers, we maintain that the jurisdiction over tithes belongs exclusively to the clergy.

But the other question, viz., *In what way ought the obligation to*

*be enforced—whether simply by ecclesiastical or also by civil statute?—still remains.*

In the work to which we have had occasion so frequently to refer, we have stated it as our opinion "that the state may enforce by civil, what has previously been enjoined by ecclesiastical statute; consequently, that it may prosecute or punish those who refuse to pay their tithes; nay more, that it is bound to enjoin by statute their payment, and to punish those who refuse to acknowledge the obligation."\* And the ground on which this opinion rests is thus declared: "For the end for which civil government was instituted was the enforcement of the outward observance of the whole moral law; and tithes are as much a part of that law as the commands—*Remember the Sabbath-day, to keep it holy. Thou shalt not steal. Render, therefore, to all their dues.*"† But since that work was written, our views in regard to the right of the state to enforce the obligation of tithes have undergone a complete change, and now, so far from thinking that the state may lawfully, nay, is authoritatively bound to enforce the payment of them, it appears to us that the state has no right to interfere, and that it is *ultra vires* to attempt to enforce the obligation.

The following are the reasons which have led us to alter the opinion previously entertained:—

1. In the first place—Under that dispensation, when tithes were by express statute enjoined to be paid, no penalty was attached to the non-observance of the divine command similar to what was annexed to the breach of other commands. No passage can be adduced from the Old Testament authorizing the infliction of civil pains and penalties upon those who refused to pay their tithes. So far as appears, the payment of tithes was a duty only enforceable by moral suasion, and the non-observance of which was simply punishable by spiritual censure.

No Jew could, in good faith, or without perjury, apply for any spiritual privilege who had not paid his tithes. For when he came to appear before God he was required to take an oath that he had not retained any part of the consecrated fund, whatever might have been the exigencies of his situation and circumstances.‡ And as he was required to take such an oath, so whenever individuals could not take it, or when the priests had reason to suspect or to know that in taking it they only perjured themselves, they were, as we conceive, warranted to exclude from spiritual privileges. But beyond and

\* Perpetual Obligation of Tithes, part ii., chap. v., pp. 261, 262.

† Ibid., part ii., chap. v., p. 262.

‡ Deut. xvi. 13, 14.

beside this, the defaulter was not, so far as we are aware, liable to any punishment. And if, under the former dispensation, notwithstanding the intimate connection which subsisted between the civil and ecclesiastical polity—yea, their oneness—such was the case, how much more so under the present dispensation, when there is not, at least *de facto*, the same intimate connection between the civil and ecclesiastical authority! If such was the case under the former economy, which was a ministration of death, how much more so under the present, which is a ministration of life!

2. But not only on this ground is it, as appears to us, unwarrantable to enforce by civil pains and penalties the payment of tithes, but secondly, Because neither from the genius of Christianity, nor from any precept in the New Testament, nor from apostolic example, nor from the practice of the primitive Church, can any warrant be pleaded for the enforcement by civil statute of the obligation of tithes.

(1.) So far from the genius of Christianity authorizing the enforcement of a spiritual obligation by civil pains and penalties, it expressly disowns, and disclaims, and repudiates all recourse to such weapons.

What is Christianity, but a revelation of mercy—rich, free, undeserved, sovereign mercy—on the ground of which its divine Author says: *Son, daughter, give me thine heart?* It proclaims a full and free pardon of unnumbered and most highly aggravated transgressions; and on the ground of it, asks in return, that, in token of gratitude, we should yield, not our property merely, but ourselves, as living sacrifices unto God. Where its power is felt, it does not require the aid of civil statute to enforce its obligations; and where it is not felt, the attempt to enforce its obligations by civil pains and penalties, so far from creating that which is wanting, is only calculated to give tenfold force to that enmity to God, and consequently to his law, which it is the great object of Christianity to subdue, and eradicate, and supplant.

(2.) So far from there being any precept authorizing the enforcement of the obligation of tithes, we find our Lord, from the very outset of his ministry, most sedulously guarding his disciples against any attempt to enforce their claims for support from those to whom they ministered, by any other means than moral suasion. And wherever this was unsuccessful, they were imperatively enjoined to leave those who refused to administer to their support to themselves, even although, in the exercise of their own unrighteous, perverse, and rebellious will, they should go down to everlasting

destruction. "Into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

In accordance with what our Lord thus described as the duty of his disciples, when on one occasion two of them would have commanded fire to come down from heaven to consume the inhabitants of a Samaritan village, because they would not administer to their support, he said: *Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.* And on another occasion, when another of his disciples, with the view of advancing his Master's cause, drew his sword and smote off the ear of a servant of the high priest, Jesus healed the wound, saying: *Put up thy sword into its scabbard, for they that take the sword shall perish by the sword.*

(3.) So far from there being anything in apostolic example authorizing, by civil pains and penalties, the enforcement of the obligation of tithes, the apostles most carefully avoided every thing like physical compulsion.

The duty of the members of the Christian Church giving liberally for the support of the clergy, the ordinances of religion, and the poor, was, indeed, frequently and authoritatively enjoined, but then simply by moral suasion. What a striking illustration do we possess of the spirit of the apostles, in the manner in which one of their number acted, and that, too, whilst he vindicated the claim which he and his brethren in the apostleship had to a liberal maintenance from the funds of the Church! "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel should live of the gospel. *But I have used none of these things; neither have I written these things that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.*"

(4.) So far from there being anything in the practice of the primitive Church authorizing the enforcement, by civil pains and penalties, of the obligation of tithes, the circumstances of the early Christians effectually precluded their having recourse to them; and even had they had it in their power, it is to be hoped that they had drunk by far too deeply of the spirit of Him whose servants,—of those whose

successors, they were, to permit of their dreaming of enforcing the obligation by any other means than those of moral suasion.

Strange, considering the genius of Christianity, the precepts and example of our Lord and his apostles, and the practice of the primitive Church, that it should ever have been imagined a right and proper thing for the state to enforce, by civil pains and penalties, a spiritual obligation, and for the Church to be a party to their infliction! That such should have been the case under the Romish apostasy, was only what might have been expected; but that such should have been the case under the light of the Protestant Church, is indeed passing strange.

If it be, as is still so extensively supposed, a lawful thing for a state to enforce by civil statute the payment of tithes, it must be also lawful to enforce the offering of praise, or of any other act of worship. If a state may prescribe authoritatively, not only the obligation of tithes, but to whom each individual must pay them, then it may also determine authoritatively whom each individual must acknowledge as his spiritual guide, and at what altar he must worship. Nay, the latter must of necessity precede the former, as its ground or condition. The state can only compel any one of its subjects to pay his tithes to a particular individual, on the ground that it has previously determined that he is bound to recognise him as his spiritual instructor. It is a plain contradiction and manifest absurdity, to compel any one to pay tithes to some particular party, and yet not, at the same time, to compel him to acknowledge that party as his spiritual guide. If it cannot do the latter, it cannot do the former.

The tithes are a debt due to God, to be paid to those to whom by the law of God they belong.

Now, either it is the case that the state may determine authoritatively for every one of its subjects, who are the parties to whom they belong, or every one may determine that question for himself. But the latter is universally admitted by all Protestants—by all at least who are Protestants not in name only, but in deed and in truth—to be the birthright, the sacred and inalienable right, of every member of the human family. But if so, the attempt on the part of the state to enforce by civil statute the payment of tithes to particular individuals, whilst yet it admits that its subjects are free to determine whether they regard them as the accredited messengers of God, as those to whom by the law of God they belong, is, we repeat, a plain contradiction, a manifest absurdity; nay, more, it is something far worse—it is a great crime. It is an interference with



the rights of conscience which can plead no warrant from aught contained in the Scriptures of the Old Testament or the New.

In so far as other property is concerned, the state not only may, but must, authoritatively determine to whom it belongs, and enforce its rights by the usual pains and penalties; and that for this obvious reason, that it is held by the same tenure as any other property in the kingdom, whether personal or predial, subject to the same regulations, and entitled to be guarded by the same statutes.\*

But not so in regard to the obligation of tithes. It is a sacred tribute due to God, and only to be paid to those who are recognised by each individual as his appointed messengers.

The right or liberty to determine to whom tithes ought to be paid is, and must necessarily be, co-extensive with the right or liberty to determine who are the accredited agents of the most high God. And if this be, as it certainly is, an inherent and inalienable right belonging to every member of the human family, whether Hin-

\* Thus, to illustrate great things by small, in regard to the statutory provision for the ministers of Edinburgh, the obligation is one purely of a civil kind: it was originally conferred by, and the right to it is derived exclusively from, civil statute; and it may, therefore, be enforced by civil pains and penalties. But then, in consequence of the rejection of the Claim of Right on the part of the Church of Scotland, and its subsequent dis-establishment, the legal and constitutional right are no longer in harmony with—they are opposed to each other. Those who alone have a constitutional right to the statutory provision have no longer a legal right to it; and those who have a legal, have not a constitutional right to it. And no citizen can now either deny or acknowledge the obligation without violating either the law or the constitution. If he denies the obligation, he violates the law; if he acknowledges it, he violates the constitution. In these circumstances the first duty of every patriotic citizen is to uphold the constitution. But seeing that he cannot do so without violating the law, and thereby exposing himself to civil pains and penalties, his next duty is to use every constitutional means in his power to bring the law and the constitution into harmony with each other, and not to rest satisfied until the fund be again made available for the support of those who alone have a constitutional title to it; or, should the altered circumstances of the community since the annuity tax was imposed, or even since the dis-establishment of the Church of the Revolution Settlement took place, render that inexpedient, that it should be applied for the instruction of that large mass of the population who are not in the habit of attending any place of worship, amounting, as is stated in the Report of the Religious Instruction Commissioners,\* to between 40,000 and 50,000. Such a monstrous anomaly as that of a large fund, designed for the general benefit of the community, now applied for the support of a body to whom it does not, and cannot, constitutionally belong, ought not to be allowed to continue unrectified. It is to the reproach of the citizens of Edinburgh, that they should calmly witness, without protesting against, such an injustice; and more especially of that portion of them who, but a few years ago, were so loud in their outcry against the tax, as an intolerable grievance, even when payable to those to whom, by the constitution of the country, it undoubtedly belonged. The plea of vested rights will, doubtless, be urged by those who are now in legal possession, against any attempt to apply the fund for the instruction of the class above referred to. But that plea did not avail to prevent the perpetration of a great national wrong, when urged by those who had a constitutional right to it, and it ought not to be allowed to stand as an obstacle in the way of the accomplishment of a great public benefit, when urged by those who are in legal, but unconstitutional, possession of the fund; or, if the plea be valid, then let those reap the benefit for whom, by the constitution of the country, it was designed.

\* First Report, Religious Instruction Commissioners, Scotland, p. 23.

duist, Mohammedan, Jew, or Christian—a right of which no other human being, be he who or what he may, can deprive him—which he must exercise for himself, and on the exercise of which his eternal salvation depends—then is it a crime of no ordinary dye, for any individual, or body of individuals, civil or ecclesiastical, to interfere with its exercise, and to say, You must, whatever may be your apprehensions, whatever your convictions, acknowledge such and such as the accredited agents of God, and pay to them that tribute which belongs to them as the divinely appointed messengers of the Most High.

It is true that every state deriving its authority from God, and bound to exercise it for his glory, is imperatively required to ascertain what is the truth of God, and having ascertained it, to defend and promote it; but then, only in the way, and to the extent which he himself warrants.

It may and it ought to recognise the only true religion, and to discountenance every form of error, and superstition, and will-worship, and idolatry; but in doing so it must not interfere with those inherent, independent, and inalienable rights which belong to every member of the human family.

It may and it ought only to admit to places of power and authority those who recognise the true religion. It cannot, without being guilty of suicide, but do so. Be it, as in our country, that a state has arrived at the conclusion that Protestantism is the truth, and that Romanism is that antichristian system denounced in Scripture as opposed to the truth of God, and to the best interests of man—it cannot admit any adherent of the Papacy to any place of power or authority without being guilty of an act which must of necessity prepare the way for its own overthrow; for it is, in the degree and to the extent to which it is done, giving its strength unto the beast, and receiving its mark into its forehead and hand, and consequently, exposing itself to share in all those judgments by which ere long it and all who do so shall be overtaken.

But whilst a state may and ought only, on the one hand, to admit to places of power those who recognise the true religion, it may not, on the other, compel any one to worship in any place but what he himself believes to be the Church of God, or to pay the sacred tribute to any but those whom he believes to be the accredited agents of the Most High; for the right to determine what is the Church of God, and who are his appointed messengers, has been conferred upon every member of the human family by God, and the

manner in which it is exercised is the ground on which the future judgment shall proceed. If any individual could undertake to answer for another in the great day of account, then he might undertake (and in numerous cases he would be morally bound to undertake) to determine authoritatively the question for him, who were to be regarded as the accredited agents of God, and to compel him to recognise them as his spiritual guides, and to pay to them the sacred tribute. But no man can undertake for another—*Every man must give an account of himself to God.* And if no one can compel another, in opposition to his own convictions, to acknowledge any as the accredited agents of God; if it would be tyranny—oppression—persecution—to compel the Hinduist or the Mohammedan to worship in a Jewish synagogue or a Christian church, or to pay to the rabbis of the one or the ministers of the other, the tribute which belongs to the messengers of the Most High; so it is tyranny—it is oppression—it is persecution—for any state to say to its subjects, Such and such alone are the accredited agents of the Most High, and you must recognise them as such, and worship at the altars at which they serve; or, at all events, you must pay to them that sacred tribute which God has consecrated and set apart for the support of his ministering servants: and if you fail so to do, we will incarcerate your persons, or confiscate your goods.

And as no state can express itself on this wise, or pass any act enforcing the payment of tithes, without being guilty of sin; so no section of the Christian Church can take advantage of any civil enactment, for the purpose of obtaining the payment of the sacred tribute from any but those who recognise the validity of its claim, without being the guilty participator of its sin.

The only ground on which any section of the Christian Church can claim from any the sacred tribute is, that they recognise it as a branch of the true Church of the living God. Before it can claim the tribute from any but its own members, it must convince them that it is the body authorized, not by the law of the land, but by the law of God, to receive it; and if without this—if, on the contrary, knowing that not only is the claim not acknowledged, but disowned and repudiated—if, knowing, it may be, that individuals would almost as soon worship in a pagoda or a mosque as at the altars at which its ministers serve—it nevertheless claims from them the payment of the sacred tribute, and enforces the claim by civil pains and penalties, it is not only guilty of sin, but of sin of a peculiarly aggravated kind—of sin peculiarly offensive to God,

inasmuch as it is an utterly unwarranted interference with the rights of conscience—of a blinded, perverted, erring conscience it may be, but even in its blindness, its perverseness, its wanderings, possessed of rights sacred and inalienable, which cannot be violated with impunity.

And if no state can compel any of its subjects to pay the sacred tribute to any but those whom they believe to be the accredited agents of God, without being guilty of sin; and no section of the Christian Church can take advantage of any enactment enforcing its payment by those who do not recognise its claim to be regarded as a branch of the true Church, or, at all events, as their Church, without being the guilty participator of its sin, yea, by far the more guilty party of the two; so no individual can voluntarily pay the sacred tribute to any but those whom he believes to be the divinely appointed messengers of the most high God, without also being guilty of sin.

In what way, and to what extent, he ought to resist the iniquitous exaction, is a question about which there may be diversity of opinion. But this much, at least, is evident, that he ought not to pay it voluntarily, and that he ought to use every constitutional mean which, in a free state, he is at liberty to employ, for the purpose of having the Antichristian system uprooted and destroyed; nor ought he to rest satisfied till it can be said, *Conclamatum est*. And if, assured in his inmost soul that the exaction is sinful—utterly unwarranted by aught contained in the Sacred Volume—an unhallowed interference with the rights of conscience—he tamely submit to the tyrannous oppression, he is unworthy of the name of freeman, and, in righteous judgment, may soon be deprived of all his civil rights, and reduced to the condition of a serf or a slave.

But whatever may be the duty of the members of the Church, or of the community at large, the duty of the rulers of the Church, supposing what we contend for to be acknowledged to be the truth, is obvious, and solemn, and imperative. It is, to proclaim *that man cannot, by civil enactments, compel his brother man to worship at any altars but those which he believes to be the altars of God, or to pay the sacred tribute to any but those whom he believes to be the ministers of God, without being guilty of sin.*

Whatever truth has been revealed, has been made known for the purpose of its being communicated to the Church at large—an obligation resting upon all, but more especially upon the rulers of the Church. *For God*, says an apostle, speaking of himself and his

brethren in the apostleship, *God, who commanded the light to shine out of darkness, hath shined in our hearts, to give—that is, for the purpose of their communicating to others—the light of the knowledge of the glory of God in the face of Jesus Christ.* And what is true in regard to the great primordial truths of Christianity, is true in regard to all subordinate truth. And it is only as the rulers of any section of the Church recognise the obligation, that they can expect to enjoy the divine blessing. And if, then, what has been advanced in the preceding pages be correct, it is the incumbent duty of all, and more especially of the rulers of the Church, to proclaim it. But whilst it is their solemn duty to make known the truth to all, without exception, there are parties to whom, in the first instance, they are bound more especially to proclaim it; and these are, all residing within those bounds of which they have received the charge. Such is the duty incumbent on the rulers of the venerated Church of our fathers, supposing they were to acknowledge what has been advanced to be indeed the truth of God.

The Church of the first and second Reformation, the Church of the Revolution Settlement, till recently the Established, and still the National Church of Scotland, constitutionally, historically—there rests upon it a solemn obligation to make known whatever is recognised as truth to all within its bounds; an obligation which it must acknowledge, or, *ipso facto*, relinquish all claim to the designation—*The Church of Scotland.*

The duty which it owes to its own members is obvious and imperative—not less obvious and imperative than that which it owes to those who are not—whether they left her pale at or previous to the Disruption—whether they are the supporters of the recently created Establishment, or members of one or other of those various denominations, Presbyterian, Episcopalian, Congregational, into which, like the orders of monks or friars of the Romish apostasy, Augustinian, Franciscan, Dominican, the Church in our country is still so unhappily, and so sinfully, divided.

For although no longer the ordinance of man, it is not less, but all the more, the ordinance of God, to make known to all within its bounds the whole counsel of God; and it is only as it acknowledges the obligation, and performs the duty, that it can expect that that blessing which has so signally been bestowed shall continue to be vouchsafed—that it can expect to be the honoured instrument of breaking down and levelling with the ground those party walls which have risen so high as to obscure the light of heaven, and of

hastening on the arrival of that blessed period, when the people shall be all of one language, and their name one.

But however the first, the most obvious and imperative duty of the Church of Scotland, is to make known to all within its bounds the whole counsel of God, in so far as it is made to perceive it, this is not its only duty. It is also its imperative duty to make known whatever is recognised as truth to the country at large; and if what is contained in the preceding pages be indeed the truth of God—how important that it should be widely proclaimed! How important, especially, that it should be proclaimed to the Established Church of England, inasmuch as it is deeply involved in the sin of claiming tithes from those who do not worship at its altars, or recognise its ministers as the accredited messengers of God, and of enforcing the claim by civil pains and penalties. How much more important still, that it should be proclaimed to the Established Church of Ireland, inasmuch as its guilt in exacting tithes from those who, so far from recognising it as the Church of the living God, regard it as an apostasy from the only true Church, is of a peculiarly aggravated kind, and has been productive of serious evils. By so doing, it has interposed a formidable obstacle in the way of the votaries of Rome ever coming to the knowledge of the truth, and created a feeling of irritation so great that its existence has been spoken of as the monster-grievance of the country. And so, next to the prevalence of Romanism (for that is the monster-grievance of the country), it has been, first, in so far as its ministers have not been faithful to the trust reposed in them; and, secondly, in exacting tithes from members of the Romish communion. And never until the Antichristian system be put an end to, can it be expected that the Word of God will have free course in Ireland, and be glorified.

Next to the duty which the Church of Scotland owes to those residing within its bounds, its most obvious and imperative duty is that of seeking, by all means in its power, to heal the bleeding wounds of that distracted and disorganized land. And of all means, we know none which would produce a more instantaneous, a more electric, a more generally powerful effect, than were a Church well-known for its deep-rooted attachment to Protestantism, coming forward, and boldly proclaiming the truth—that man cannot, without being guilty of sin, compel his brother man to worship at any altars but those which he believes to be the altars of God, or to pay the sacred tribute to any but those whom he believes to be the accredi-

ted messengers of God; and pleading that the truth may be recognised in the case of all, and more especially in the case of the millions of Ireland, who are still the members of the Romish apostasy.

True it is, that the immediate effect of this, in all probability, would be that of giving greatly increased power, as it would certainly give greatly increased wealth, to the Romish priesthood. But we may not continue to do evil that good may come; nor yet may we refuse to do what is right because of any apprehended injurious consequences which are likely to follow: *fiat justitia ruat cælum*.

If the views we have stated be correct, the duty is obvious and imperative. Nor ought it for a moment to prevent the Church from performing it, that the consciences of our fellow-subjects and fellow-Christians in Ireland, in supposing the Romish apostasy to be the true Church, are blinded and perverted. Blinded and perverted though they be, they are possessed of rights, sacred and inalienable, with which no human power, civil or ecclesiastical, can with impunity interfere—which no power can trample upon without being made to read its sin in its punishment. And is not the truth of this seen in the case of Ireland? Has not Ireland, from the period of the Reformation downward, been the great difficulty of every successive government in this country? Is it not the great difficulty still? To what is this to be ascribed? Doubtless, in the first instance, to the existence and prevalence of Romanism. But, next to it, it is in a great measure owing to this, that violence has been done to the consciences of its inhabitants—that, in so far as they are under the necessity of paying their tithes to any but those whom they believe to be the accredited messengers of God, violence is done to them still. And can any one who has visited Ireland, who has come into contact with its warm-hearted people, and reflects that within their breasts, not less than in his own, there glow eternal fires—and who is in any degree acquainted with the misery which not only now, but at all times, extensively prevails—but anxiously desire that some remedy were provided for its woes, and that Ireland should no longer, as hitherto, be a thorn in the side of Great Britain, a constant source of anxiety and alarm, but the brightest gem in the chaplet of jewels which encircles the sovereign's brow? For the woes of Ireland there is but one effectual remedy—the extirpation from its soil of that upas plant, the Romish apostasy, by concentrating upon it the rays of the Sun of Righteousness, by which alone it can be made to wither and die. But in subordination to this,

what plan more likely to be effectual than the removal of what has been, and still is, a formidable obstacle in the way of the progress of the truth ?

It is not, assuredly, by the endowment of the Romish priesthood that the wounds of Ireland are to be healed ; no, that would only exacerbate the evils of Ireland a thousand-fold, and kindle a fire in this land beyond the power of man to extinguish. Strange panacea for the woes of Ireland—to propose that a Protestant legislature should take into their fond embrace the priests of the Romish apostasy ! What ! is it not declared in Scripture, that it is *Mystery, Babylon the great, the mother of harlots and abominations of the earth ?* Is it not declared, that *if any man shall worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ?* And what, then, more calculated to bring down divine judgments, to perpetuate and give increased virulence to existing evils, than taking the Romish priesthood into pay, and sending them forth, as the accredited agents of government, to instruct the people in the doctrines of that system which has been so awfully denounced by God ?

It is another, and a very different thing, to allow the people of Ireland to be members of the apostasy, and to pay their tithes to its priests, if they please. It is the inherent, inalienable, imprescriptible right of all men to worship God according to the convictions of their own minds, to determine for themselves who are his accredited messengers, and consequently to whom the sacred tribute is due ; and with that right no fellow-mortal can interfere, except by moral suasion, without being guilty of sin. And if it be so, how obvious, how imperative the duty to proclaim it—ay, and not to rest satisfied until the right be acknowledged in the case of every subject throughout the wide extent of the British dominions, and more especially in Ireland.

The truth proclaimed by a Church itself till recently involved in the sin of maintaining that a state may enforce, by civil statute, the payment of tithes, but now making confession thereof to the glory of God ; the truth proclaimed by a Church which has suffered, and is still suffering, for righteousness' sake—provided only means were, at the same time, vigorously employed to bring all men, whether Romanist, or Protestant, or Pagan, to the knowledge and acknowledgment of that truth whereby alone they can be saved—who can



tell with what power it might be accompanied? or how instrumental it might be in hastening on that fearful, and yet earnestly to be desired crisis, when an angel shall come down from heaven, having great power, and shall cry mightily with a strong voice, saying, *Babylon the great is fallen, is fallen*—in hastening onward the arrival of that blessed period, when *the kings of Tarshish and the isles shall bring presents; when the kings of Sheba and Seba shall offer gifts; yea, when all kings shall fall down before Messiah the Prince and serve him?*

Whether the Church of Scotland, the last of all the Churches of Christendom to bow its neck beneath the yoke of the Papacy, and which at the period of the Reformation most completely broke that yoke asunder—so highly honoured in by-gone days—so highly honoured still—shall be the honoured instrument of heralding the glory of the latter days, we cannot tell. But this we know, that that section of the Church universal which shall most fully make known the counsel of God—which shall display most of a catholic spirit—the most ardent love of truth—being willing to follow whithersoever it appears to lead—and the greatest desire to promote the glory of God—at once to bind the members of the ransomed family in one common brotherhood, to gather the dispersed of Israel, and to carry the glad tidings of salvation to the remotest ends of the earth—is, of all the communities of the faithful, the Church the most likely to be honoured in preparing the way for the introduction of that blessed and glorious period when the earth shall become one vast temple to resound the praises of Immanuel, and great voices shall be heard in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*

That such may be the character, and such the honour reserved for the revered and beloved Church of our native land, may God of his infinite mercy grant.

But we must have done. Whether, in what, or if in any degree, we have succeeded in carrying conviction to the minds of the members of presbytery as to the truth of what we have advanced, we do not know; but we cannot conclude without entreating, yea, adjuring, the fathers and brethren, not hastily, and without much serious consideration, declaring whether what we have written be in accordance with the mind and will of God or not.

The decision of the presbytery, even although not authoritatively pronounced, but merely given forth in the form of an expression of

individual opinion, must, from its position, and the high and just esteem in which so many of its members are held, exert a powerful influence in advancing or retarding the progress of the views promulgated. But however powerful the influence for or against, which the expression of such an opinion on the part of the members is fitted to exert, we await the issue of your deliberations without anxiety, knowing well that if what we have stated be indeed the truth of God, it is independent of the patronage and support of this or any presbytery of the Church, or of all its presbyteries together; and that, whatever may be the immediate result of this renewed attempt to call attention to what, if true, must be acknowledged to be highly important, what has been advanced, will ultimately triumph over every obstacle, and in God's good time be universally acknowledged. **FOR GREAT IS TRUTH, AND IT SHALL PREVAIL.**



## APPENDIX.

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### NOTE A, p. 5.

"THE *clerisy* of the nation (a far apter exponent of the thing meant than the term which the *usus et norma loquendi* forces on me), the clerisy, I say, or national Church, in its primary acceptation and original intention, comprehended the learned of all denominations; the sages and professors of law and jurisprudence, of medicine and physiology, of music, of military and civil architecture, of the physical sciences, with the mathematical as the common *organ* of the preceding; in short, all the so-called liberal arts and sciences, the possession and application of which constitute the civilization of a country, as well as the theological. The last was, indeed, placed at the head of all; and of good right did it claim the precedence. But why? Because under the name of theology, or divinity, were contained the interpretation of languages, the conservation and tradition of past events, the momentous epochs and revolutions of the race and nation, the continuation of the records, logic, ethics, and the determination of ethical science, in application to the rights and duties of men in all their various relations, social and civil; and lastly, the ground-knowledge, the *prima scientia*, as it was named—philosophy, or the doctrine and discipline of ideas.

"Theology formed only a part of the objects, the theologians formed only a portion of the clerks or clergy, of the national Church. The theological order had precedence, indeed, and deservedly; but not because its members were priests, whose office was to conciliate the invisible powers, and to superintend the interests that survive the grave; not as being exclusively, or even principally sacerdotal, or templar—which, when it did occur, is to be considered as an accident of the age, a misgrowth of ignorance and oppression, a falsification of the constitutive principle, not a constituent part of the same. No! the theologians took the lead, because the science of theology was the root and trunk of the knowledges that civilized man; because it gave unity and the circulating sap of life to all other sciences, by virtue of which alone they could be contemplated as forming, collectively, the living tree of knowledge. It had the precedence, because under the name of theology were comprised all the main aids, instruments, and materials of national education, the *nisus formativus* of the body politic, the shaping and informing spirit, which, educating (*i.e.*, eliciting) the latent *man* in all the natives of the soil, *trains them up* to citizens of the country, free subjects of the realm. And lastly, because to divinity belong those fundamental truths which are the common ground-work of our civil and religious duties, not less indispensable to a right view of our temporal concerns, than to a rational faith respecting our immortal well-being. (Not without celestial observations can even terrestrial charts be accurately constructed.) And of especial importance

is it to the objects here contemplated, that only by the vital warmth diffused by these truths throughout the many, and by the guiding light, which is the basis of divinity, possessed by the few, can either the community or its rulers fully comprehend, or rightly appreciate, the permanent *distinction*, and the occasional *contrast*, between cultivation and civilization; or be made to understand this most valuable of the lessons taught by history, and exemplified alike in her oldest and her most recent records—that a nation can never be too cultivated, but may easily become an over-civilized race.”—*Coleridge's Constitution of the Church and State*, pp. 47–50.

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NOTE B., p. 43.

“After these introductory preparations, I can have no difficulty in setting forth the right idea of a national Church as, in the language of Elizabeth, the third great, venerable estate of the realm; the first being the estate of the land-owners or possessors of fixed property, consisting of the two classes of the barons and the franklins; the second comprising the merchants, the manufacturers, free artisans, and the distributive class.

“As a natural consequence of the full development and expansion of the mercantile and commercial order, which in the earlier epochs of the constitution only existed, as it were, potentially and in the bud, the students and possessors of those sciences and those sorts of learning the use and necessity of which were indeed constant and perpetual to the nation, but only accidental and occasional to *individuals*, gradually detached themselves from the nationality and the national clergy, and passed to the order, with the growth and thriving condition of which their emoluments were found to increase in equal proportion. Rather, perhaps, it should be said, that under the common name of professional, the learned in the departments of law, medicine, &c., formed an intermediate link between the established clergy and the burgesses.

“This circumstance, however, can in no way affect the principle, nor alter the tenure, nor annul the rights of those who remained, and who, as members of the permanent learned class, were planted throughout the realm, each in his appointed place, as the immediate agents and instruments in the great and indispensable work of perpetuating, promoting, and increasing the civilization of the nation, and who, thus fulfilling the purposes for which the determinate portion of the total wealth from the land had been reserved, are entitled to remain its trustees and usufructuary proprietors. But, remember, I do not assert that the proceeds from the nationality cannot be rightfully vested except in what we now mean by clergymen and the established clergy; I have everywhere implied the contrary. But I do assert that the nationality cannot rightfully, and that without foul wrong to the nation, it never has been alienated, from its original purposes. I assert that those who, being duly elected and appointed thereto, exercise the functions and perform the duties attached to the nationality—that these collectively possess an unalienable, indefeasible title to the same, and this by a *jure divino*, to which the thunders from Mount Sinai might give additional authority, but not additional evidence.

“The name of Henry VIII. would outshine that of Alfred, and with a

splendour which not even the ominous shadow of his declining life would have eclipsed, had he retained the will, and possessed the power, of effecting what in part he promised and proposed to do—if he had availed himself of the wealth and landed masses that had been unconstitutionally alienated from the state—i. e., transferred from the scale of heritable lands and revenues—to purchase and win back whatever had been alienated from the opposite scale of the nationality. *Wrongfully alienated*: for it was a possession in which every free subject in the nation has a living interest, a permanent, and likewise a possible personal and reversionary interest! *Sacrilegiously alienated*: for it had been consecrated  $\pi\tilde{\alpha}\ \theta\acute{\epsilon}\omicron\varsigma\ \delta\iota\omega\iota\sigma\mu\acute{o}\varsigma$  to the potential divinity in every man, which is the ground and condition of his civil existence, that without which a man can be neither free nor obliged, and by which alone, therefore, he is capable of being a free subject, a citizen.

"If, having thus righted the balance on both sides, Henry had then directed the nationality to its true national purposes (in order to which, however, a different division and subdivision of the kingdom must have superseded the present barbarism, which forms an obstacle to the improvement of the country, of much greater magnitude than men are generally aware of), if the nationality had been distributed in proportionate channels to the maintenance,—1. Of universities and the great schools of learning: 2. Of a pastor, presbyter, or parson in every parish: 3. Of a schoolmaster in every parish, who, in due time, and under condition of a faithful performance of his arduous duties, should succeed to the pastorate; so that both should be labourers in different compartments of the same field, workmen engaged in different stages of the same process, with such difference of rank as might be suggested in the names pastor and sub-pastor, or as now exists between curate and rector, deacon and elder. Both alike, I say, members and ministers of the national clerisy or church, working to the same end, and determined in the choice of their means and the direction of their labours by one and the same object, namely, in producing and reproducing, in preserving, continuing, and perfecting, the necessary sources and conditions of national civilization; this being itself an indispensable condition of national safety, power, and welfare, the strongest security and the surest provision, both for the permanence and the progressive advance of whatever (laws, institutions, tenures, rights, privileges, freedoms, obligations, &c., &c.) constitute the public weal: these parochial clerks being the great majority of the national clergy, and the comparatively small remainder being principally in ordine *ad hos*, Cleri doctores ut Clerus populi.

"It is high time that I should return to my subject, and I have no better way of taking up the thread of my argument than by re-stating my opinion, that our Eighth Henry would have acted in correspondence to the great principles of our constitution, if, having restored the original balance on both sides, he had determined the nationality to the following objects:—1<sup>st</sup>, To the maintenance of the universities, and the great liberal schools. 2<sup>dly</sup>, To the maintenance of a pastor and schoolmaster in every parish. 3<sup>dly</sup>, To the raising and keeping in repair of the churches, schools, &c. And, lastly, To the maintenance of the proper—that is, the infirm—poor, whether from age or sickness; one of the original purposes of the national reserve being the alleviation of those evils which, in the best forms of worldly states, must arise, and must have been foreseen arising, from the institution of individual properties and primogeniture. If these duties were efficiently performed, and these purposes adequately fulfilled, the

very increase of the population (which would, however, by these very means have been prevented from becoming a vicious population) would have more than counterbalanced those savings in the expenditure of the nationality occasioned by the detachment of the practitioners of law, medicine, &c., from the national clergy. That this transfer of the national reserve from what had become national evils to its original and inherent purpose of national benefits, instead of the *sacrilegious alienation* which actually took place—that this was impracticable, is historically true; but no less true is it philosophically, that this impracticability, arising wholly from moral causes (that is, from loose manners and corrupt principles), does not rescue this *wholesale sacrilege* from deserving the character of the first and deadliest wound inflicted on the constitution of the kingdom.”—*Coleridge on the Constitution of the Church and State*, pp. 42, 51, 52, 72, 73.

NOTE C., p. 43.

“*Quæst. An princeps aut magistratus, ipso jure magistratus, et ex vi domini superioritatis ac jurisdictionis posset omnia bona pastoralium curarum reliquaque Ecclesiarum, pauperum, piarum domuum, diaconiarum, pro arbitrio sibi appropriare, aut aliis vendere, aut donare; atque ita ab ecclesiasticis ad sæculares, a publicis ad privatos (sive suos, sive suorum, sive quorumvis aliorum) usus transferre? Resp. Neg.* Nec apud sanos sobriosque hoc pluribus probandum est; qui tenent se esse bonorum suorum legitimos et bonæ fidei possessores, non obstante principum ac magistratum legitimo in corpora et bona subditorum dominio: quo uti debent ad conservationem et defensionem subditorum, non ad destructionem. Et cur hoc templis, communitatibus, collegiis et ministeriis ecclesiasticis, pauperibus et piis domibus minus applicaretur, quam privatis incolis ac civibus. Nisi dicas Ecclesias, pias domos, pastores, pauperes orphanos, non esse in republicâ, et consequenter vitæ ac bonorum suorum defensione juxta cum aliis incolis et advenis non posse frui. Quod ad Principum arbitrias bonorum Ecclesiis, pauperibus, piis domibus collatorum rapinas ac dilapidationes, nulli eas tuebuntur, nisi obnoxie et venales animæ, aut animæ crassa historiarum, atque unâ elementorum ethicæ, politicæ, theologiæ, naturalisque æquitatis ignorantia sepultæ. Addimus si jure domini superioritatis hoc principi competit; etiam bonis Ecclesiarum, domuum piarum, diaconiarum, in media reformatione per reformatos collectis aut donatis eadem arbitria ejus potestas applicanda est. Quod quin absurdissimum sit, si videre nolunt, qui videre debebunt, saltem metuendum est, ne attendant in posterum, si qui donationibus inter vivos aut mortis causâ curas pastorales, templa, diaconias, orphanotropheia, nosocomia, &c. augere cogitant. Meo consilio si uterentur, non donarent, quæ princeps, aut magistratus pro mero arbitrio suo auferre possent; quæque filii et nepotuli principum, procerum, ditionum, aut alii quicunque otiosi homines, præcipuè inutilia terræ pondera, luxu, crapulâ, luxuriâ absumerent.”—*Voetii Politicæ Ecclesiasticæ*, pars i., lib. iv., tract., ii., cap. v., pp. 689, 690.

“*Decimum effugium inveniri putatur in consuetudine, et longi temporis præscriptione. Ergo abusus talis, qui improbat, licitus est. Resp. 1.* Consequentia infirma est. Si concluderent, ergo tolerandus est, quamdiu tolli non potest, aliquid forte dicerent, de quo mox. Adversus veritatem nulla valet consuetudo, nulla temporum præscriptio. Non quæritur quid factum sit, aut communiter fiat, nec quam bene positum sit malum aliquod; sed quid fieri debeat, quid in foro conscientiæ licitum sit. Huc applica,

quæ ex scripturâ, patribus, ratione, *Wittakerus* aliique Pontificiis nominatim *Bellarmino* ad primam ecclesiæ notam de antiquitate reponunt; et *Innocentius Gentileus J. C. in Apol. pro Gallis Relig. Reformatæ ubi cap. 17.* exceptionem præscriptionis, quasi extremam Papistarum anchoram, instantiis, rationibus, et sentiis pro veritate contra consuetudinem ex jure canonico depromptis funditus tollit. Ne quid dicam de eximiis *Apol. gius Justinii et Tertulliani*, contra Gentiles. Utinam in his quæstionibus reformati primorum et capitalium reformationis axiomatum memores essent; nec terriculamento facti, consuetudinis, potentis, potestatis, veritati et bonæ conscientis quidquam præjudicarent! *Resp. 2.* Quæ et qualis sit consuetudo, et per quas ambages, per quas cryptas, patre fastu ac splendore sæculi, matre *τῇ κοίτῃ* alicubi pullulaverit, partem aliquam indicamus in *Consil. Theol. parte 2., Supra lib. 1., tract., 2., cap. 14.,* de consuetudine generalia nonnulla notavimus."—*Ibid.* cap. ix. pp. 749, 750.

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NOTE D., p. 44.

"The great sin of the Reformation was the confiscation of so large a portion of the property of the Church for the aggrandizement of temporal ambition, and the enriching of the nobility who had taken a part in the struggle. When that great convulsion broke out, nearly a third of the whole landed estates in the countries which it embraced, was in the hands of the regular or parochial clergy of the Roman Catholic Church. What a noble fund was this for the moral and religious instruction of the people, for the promulgation of truth, the healing of sickness, the assuaging of suffering! Had it been kept together, and set apart for such sacred purposes, what incalculable and never-ending blessings would it have conferred upon society! Expanding and increasing with the growth of population, the augmentation of wealth, the swell of pauperism, it would have kept the instruction and fortunes of the poor abreast of the progress and fortunes of society, and prevented in a great measure that fatal effect, so well known in Great Britain in subsequent times, of the national Church falling behind the wants of the inhabitants, and a mass of civilized heathenism arising in the very heart of a Christian land. Almost all the social evils under which Great Britain is now labouring may be traced to this fatal and iniquitous spoliation, under the mask of religion, of the patrimony of the poor on occasion of the Reformation. But for that robbery, the state would have been possessed of lands amply sufficient to have extended its religious instruction for any possible increase of the people; to have superseded the necessity of any assessment for parochial relief, or general instruction; and to have provided, without burdening any one, for the whole spiritual and temporal wants of the community. When we reflect on the magnitude of the injustice committed by the temporal nobility, in the seizure at that period of so large a portion of the funds of the Church, and observe how completely all the evils which threaten the social system in Great Britain would have been avoided, if that noble patrimony had been still preserved for the poor, it is impossible to avoid feeling that we, too, are subject to the same just dispensation which has doomed France to oriental slavery, for the enormous sins of its Revolution; and that if our punishment is not equally severe, it is only because the confiscation of the Reformation was not so complete, nor the inroads on property so irretrievable."—*Alison's History of Europe*, vol. x. chap. lxxviii. pp. 1008-1010.











